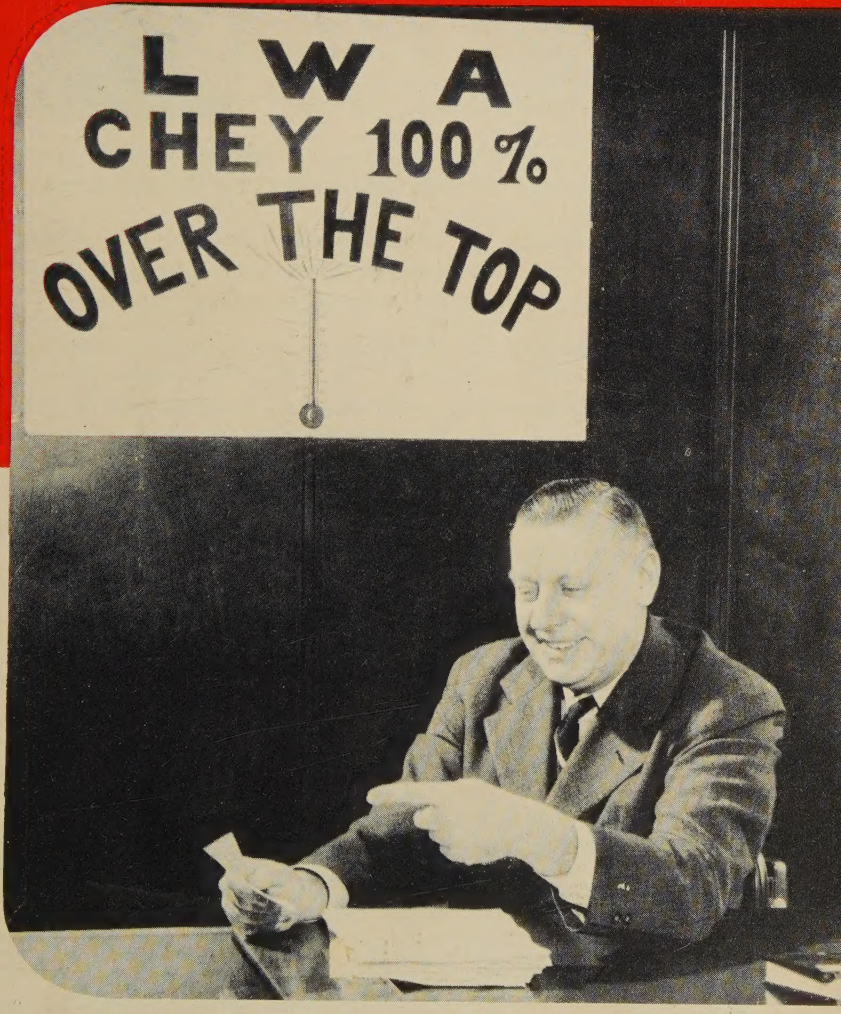
The LUTHERAN




**NORTHWEST SYNOD TREASURER IS HAPPY**

**Apportionment was well above quota too**

l. 34, No. 20

FEBRUARY 13, 1952

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# PENNY WISE

TWO LITTLE RAGGED COLORED boys stopped in at the corner candy store in Philadelphia one day and patiently waited until all the other customers had left. Then they approached the storekeeper. He was attracted by their politeness. So when they asked if they could borrow three pennies, he offered them more. But they refused, insisting that was all they needed. Pride runs high in youngsters.

The next day the children returned with the three pennies. The man didn't want to accept them but the boys argued, "If we didn't pay you back, we couldn't ask you again if we needed to."

THE REST OF THE STORY didn't come to light until months later. It developed that the mother of a frail little Italian boy was very ill and had been taken to the hospital. When she was there, his two closest friends—the little colored boys—had provided his lunch at school. They did it by shining shoes on Market Street after school and by serving a newspaper route before school. Only once did they fall short of the price of the lunch ticket. It was then that the candy-store man helped out.

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Treasurer W. O. Helwig scans reports showing that the Northwest Synod in 1951 exceeded its Lutheran World Action quota by $3,000; its Christian Higher Education Year quota by $9,000; and its regular apportioned benevolence by $10,000.

# THE CHURCH IN THE NEWS

## Court investigates released time

There was something the U.S. Supreme Court decided not to say in 1948. It is illegal for a public school to release its pupils an hour a week from regular classes to receive religious instruction in the school building, the court said in the Champaign, Illinois, case. But the court did not say whether it is illegal to free the children to go outside the school building for classes in religion.

More than 2 million U.S. children in 40 states are now receiving released-time religious instruction outside school buildings. This month the court heard arguments on the question. A decision on whether these classes are legal, as conducted in New York City, is expected from the court within the next few months.

Schools permit a pupil to go to the dentist or take a music lesson during school hours, said New York Attorney General Nathaniel L. Goldstein. Parents feel that public schools are monopolizing their children's time so that "the momentum of secularism is pushing religion and the church into the backwaters of life," said Attorney Charles H. Tuttle.

"So they need the public schools to help them accomplish their religious purposes?" queried Justice Felix Frankfurter.

If it can be proved that the released-time system makes the schools an ally of the churches in instructing pupils in religion, the system may be condemned as a violation of the principle of separation of church and state.

## Bible reading case

Whether Bible reading and the Lord's Prayer can be part of the public-school program was before the U.S. Supreme Court this month. The case is a test c the constitutionality of a New Jersey la requiring Bible reading and permittin prayer.

Whether prayer and Bible reading ar considered a devotional exercise was key point in the debate before the court "If the Bible is read to the children as on of the facts of life, that's one thing. If it read to them as a religious service or ex ercise, that's something else," said Justic Robert H. Jackson.

New Jersey's Attorney General The dore D. Parsons said he was "proud t admit" that his state considers that Bibl reading and prayer are a religious exer cise or instruction. He said that religio is "woven" and "engraven" into the state' system of government and that there i "co-operation" of religion and the state

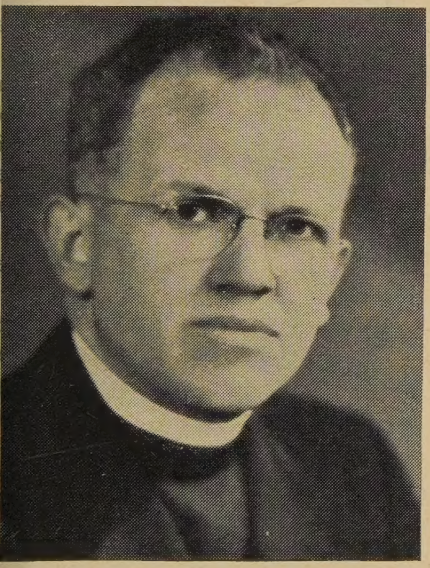
"The state, being a civil institution should not enter into the field of religiou instruction through the facilities of th public schools supported and attended b persons having a wide variety of belief in respect to religion," argued the Amer ican Civil Liberties Union. New Jerse has "made man's relation to his God th concern of the state," said the Union "This is not a separation of church an state."

## Church and state

Relation of church and state in Amer ica is still developing and has not reache a final form, the Rev. Robert E. Van Deusen emphasized at the National Lu theran Council annual meeting Jan. 31. "Since the church is concerned fully as much as the state, it should play an active role in defining the principle and deter mining how it shall be applied," he said. Mr. Van Deusen is secretary of the Coun-

l's Washington office.

Battle of the Protestant churches gainst appointment of an ambassador to e Vatican, he said, is an example of the mphatic witness of the churches" on paration of church and state.



ROBERT E. VAN DEUSEN

*ie church must help with the definition*

But effort to prevent one church from curing special privileges for itself is only rt of the problem, Mr. Van Deusen id. It is equally important to keep the inciple of separation of church and ite "from strengthening the drift to-ard secularism. If the forces of irre-ion could succeed in divorcing govern-ent from the influence of religion, the nerican experiment of separation of urch and state would be a failure."

Church representatives must be active "protesting when the state adopts a urse of action which they believe to be ong." They must also be "ready to press agreement and approval" when e government takes action which they consider to be "based on sound moral and ethical principles."

## Churches against UMT

As the U.S. law stands now, any healthy 18-year-old boy can be drafted for two years of military service, and must be on call in the reserve corps for six additional years. This law expires July 1, 1955.

Not many church leaders oppose this law. Most of them think it is justified by the uncertain state of world affairs.

But church leaders are against the Universal Military Training bill on which the U.S. Congress will probably vote next month. If this bill is passed, the eight-year mortgage on every young man's life will be extended into the indefinite future. Six months of military training will be required, plus seven and a half years in the reserve, whether the world situation brightens or not.

In late January spokesmen of a half-dozen Protestant denominations testified against the UMT bill before the Armed Service Committees of the U.S. Senate and House of Representatives. Presbyterians have always supported their nation in time of war, said Dr. Jay Warren Kaufmann. But their church "has stated and restated its firm opposition to action designed to establish conscription or UMT as a settled policy of the nation in time of peace.

Baptists, Methodists, and Quakers were among others testifying against the bill. Members of the clergy are "very badly misguided" in opposing UMT, said Senator Richard B. Russell.

## National Council protests

"We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency," the National Coun-

cil of Churches general board stated on Jan. 31. "It is another and quite different thing for the churches to support conscription of each succeeding generation of the nation's youth for a program of UMT."

The board said the permanent military training plan is "not in accord with our heritage as a free nation under God."

The Board of Rabbis of 565 Jewish synagogues in the New York area protested in late January that UMT would disrupt family life, education, and would endanger "the basic spiritual principles upon which our nation is founded."

### Protestant doctors must quit

Seven Protestant physicians would have to quit a birth control organization or resign from the staff of St. Francis Hospital in Poughkeepsie, New York, the hospital ordered on Jan. 26. Protestant doctors must yield to Roman Catholic opposition to birth control or lose their privilege of using the hospital's operating room for their patients.

Four of the seven doctors said on Feb. 1 that they would resign from the staff. They say the hospital has no right to enforce Roman Catholic birth control doctrine on Protestant physicians or their patients. The Catholic hospital gets much of its support from Protestant contributors. Recently it received $225,000 from the U.S. government toward construction of a new building.

Besides seeking to outlaw birth control for Catholics and Protestants alike, Roman Catholic leaders in New York State and elsewhere have defeated recent efforts to introduce sex instruction in public schools. The home is the proper place for such instruction, they say. A survey among Roman Catholics made by sociologists of Notre Dame University recently showed that only 29 per cent of the men and 37 per cent of the girls received th first sex instruction from their parents.

ASSIGNED TO LWF POST

*Mrs. G. Morris Smith congratulates D Carl Lund-Quist on Lutheran World Fe eration appointment in Geneva*

### Lund-Quist gets top LWF position

Executive Secretary of the Luthera World Federation—at least until Augu —is Dr. Carl E. Lund-Quist, formerly a sistant executive director of the Nation Lutheran Council. A ballot was take by mail among members of the federa tion's executive committee.

Dr. Lund-Quist, a member of th Augustana Lutheran Church, succeed Dr. S. C. Michelfelder who died in Sep tember. He was pastor of a congregatio in Chicago 1936-41, and student pastc at the University of Minnesota 1941-4 Since 1946 he was on the staff of the Na tional Lutheran Council in New Yor City until he went to Geneva a year ag to assist Dr. Michelfelder. He will direc the planning of the LWF assembly i Hannover.

Among those congratulating him on his verseas assignment at the NLC meeting ıst year was Mrs. G. Morris Smith (*see hoto*), one of the 14 United Lutheran hurch commissioners of the NLC.

### iemoeller uproar

As usual, Dr. Martin Niemoeller had ıe German Protestants in a state of ɔnfusion this month. He appealed to aders of the Evangelical Church in Ger- ıany to call a church synod to discuss ıe question of rearmament of western ermany.

Communists don't want West Germans ıarmed. Western Allies want them in a uropean army to help defend their coun- y in case of a Communist attack.

HOME FROM MOSCOW

*lartin Niemoeller (and daughter Herta) ɔent five days in the Soviet Union last onth. Germans are critical of the trip*

Church leaders insist that the church ould not be required to take a stand on e explosive subject. East German urchmen, mindful of the secret police, ɔuld be put in a bad position if obliged to vote on the rearmament question.

"It is not the church's task to increase unrest and disharmony among peoples by issuing political slogans of its own," said Bishop Hans Meiser. "The church has the duty to announce the Christian message to all peoples and power groups, thus serving peace best."

The executive council of the German Church held a secret meeting in late January to deal with the Niemoeller proposal.

### Niemoeller has critics

Sixty-year-old Martin Niemoeller excited the Germans by his sudden announcement last month that he had been invited to visit Russia. He was guest of honor in the Moscow cathedral, the Yelokovskaya Sobor, at the Russian Christmas celebration (Jan. 7), standing beside the Russian Orthodox Church leader, Alexei, patriarch of Moscow.

The Russian Church of today, wrote a critic in *Die Neue Zeitung* (Berlin), is almost exactly like the Hitler-controlled "German Christian" Church of the Nazi period. It is completely captive to the government. The only difference is that an underground opposition to the government was never destroyed in the German Church, but all opposition has long ago disappeared in the Russian Church.

Martin Niemoeller had bravely opposed the Nazi control of the church and spent years in prison as a result. Now, said the Berlin writer, he has gone to Russia to show his respect for the Russian Church. "Every contact with the leaders of the Russian Church constitutes a connection with the political powers of Russia—and is so interpreted in Russia," the Berlin writer stated. "Naturally," he wrote, "the Soviet rulers have the greatest interest in seeing people who are compliant to them come to prominence in the Evangelical Church of Germany."

### Dibelius wins Red Cross battle

No more Protestant pastors could enter Red Cross camps to conduct services among refugees, it was announced in Berlin. The Red Cross must maintain "an absolute neutrality in political and religious matters," it was stated.

In that case, said Protestant Bishop Otto Dibelius in Berlin, the church must break off relations with the Red Cross. "The relationship of confidence that has existed for nearly a century between the church and the Red Cross" has been destroyed, he said. "We now face an organization which knows nothing better than expounding a religious neutrality slogan, thus continuing the development through which the German people have come to today's bitter distress."

On second thought, the Berlin Red Cross replied, it would withdraw its order regarding religious services in refugee camps. It retracted the announcement made to the churches by its Berlin director, Dr. Herbert Stamm.

### National Lutheran Council zooms

A dozen years ago the National Lutheran Council (co-operative agency of eight Lutheran denominations in the United States), had a staff of nine quartered in a five-room office, with an annual budget of $30,780. Now it has its own four-story headquarters in New York City, a building in Washington, plus offices in Chicago and elsewhere. It has 269 on its staff, and a 1952 budget of $789,605.

The Council will cost more each year (*$838,441 in 1953, $860,016 in 1954*), it was estimated this month at the NLC annual meeting. Much of the Council's work consists of meeting emergencies developing from World War II. This is financed by Lutheran World Action funds and not included in the annual budget.

Biggest item on the regular budget *Student Service,* with 52 pastors ministe ing to students on non-church colle campuses, plus 350 parish pastors givi part-time to student work. In rece years National Council Lutherans spe $1,718,478 in building student centers 20 colleges or universities. Eight mo are planned or under construction.

New treasurer of the National L theran Council, succeeding Mr. S. Fre erick Telleen, is Mr. Fred C. Eggerste Like Mr. Telleen he is a retired vice pr ident of Chase National Bank in Ne York, and will give his full time—witho salary—to church work.

### Emergency won't end

A few years ago it looked as thou annual appeals for Lutheran World A tion could taper off gradually, as eme gency tasks were completed and ongoi National Lutheran Council work was p on the regular budget.

After raising $31 million for LWA 11 years, the goal might be cut to $ million in 1953 and leveled off at $1 million after that. Now it seems pro able, said Executive Director Paul C Empie, that $2.5 will be needed in 195 and at least $2 million a year after tha

Biggest share of the 1951 World A tion fund went to aid churches of Europ Germany got $460,832, most of it to su port congregations and pastors struggli to stay alive in the Soviet Zone. Th Church of Austria (which got $49,383 could probably not have continued t grow without help from America.

Next to European aid, the largest shar of LWA funds was spent on missions i Asia and Africa which were formerl supported by Lutherans of Europe. Th mission in Palestine got $88,522, plu Lutheran World Relief shipments value at $643,636.

TRAVELERS

*Dr. Franklin Clark Fry had gone to England and Germany this month for his first European trip in 1952. Next month he will go to Japan. Dr. Paul Empie returned recently from his second European trip in 12 months, and had been twice in South America. Both men constantly survey the rapidly changing church situation throughout the world. Dr. Empie was elected last month to a second four-year term as NLC Executive Director*

## Invitation to Hannover

Pastors and laymen from all over America should plan to attend the Lutheran World Federation assembly in Germany, beginning July 25. A general invitation was broadcast this month by Dr. Paul Empie.

Roundtrip ship fare is $350 to $900. Hotel and meals in Hannover will be $5 to $8 a day. A thousand hotel rooms have been promised, plus 7,000 in private homes.

"Persons who wish to see Lutheran history-in-the-making should go," said Dr. Empie.

**MINNEAPOLIS REPORT COMING**

**Major addresses and Bible studies given at the Lutheran Evangelism Conference in Minneapolis last month will be published in book form (likely multigraphed). Price of the book will not exceed $2. The book will be shipped C.O.D. Orders may be sent to the Board of Social Missions, 231 Madison avenue, New York 16, N. Y., and must be sent by Feb. 25. Only enough copies will be published to take care of the orders.**

**PASTOR M. A. EGGE**

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Congregations will profit by giving their pastors the benefit of the trip to Germany, advised Dr. Clarence C. Stoughton of Wittenberg College. It is "a way to make any pastor, even the best, a more zealous, more dynamic, more effective leader of his congregation."

Dozens of congregations, especially in southern United States, have set aside funds to pay their pastors' way to the Hannover assembly. A San Antonio department store, Wolff and Marx, celebrated 50 years' service of Herman H. Ochs with the company by promising him a trip to the Lutheran assembly at the firm's expense.

Inquiries about arrangements for the trip should be sent to the National Lutheran Council at 50 Madison avenue, New York 10, N. Y.

## Germans get permission

Lutherans from the Soviet Zone of Germany will be permitted to come to Hannover for the World Federation session in July, promised Wilhelm Pieck, East Zone president. At a conference in Berlin with Bishop Anders Nygren, president of the Federation, Mr. Pieck assured travel permits.

No hindrance will be placed in the way of a Lutheran meeting in Berlin immediately after the Hannover assembly, Mr. Pieck said.

# World News Notes

### Fires are fanned

Sober, reliable witnesses returning home from Palestine this month said Arab refusal to make a deal with Israel about boundaries or resettlement of refugees is a result of Communist agitation. A handful of skillful Communists keeps the people excited and prevents solution of their problems.

Communists get credit for almost everything that goes wrong everywhere. The French said it was Communists who had stirred up violence in Tunisia. And Communists smiled on the disturbed Moslem nations and sent them friendly assurances of good will.

The Soviet Union sympathizes with the brave people of Egypt who are struggling for "freedom and independence" from British control, said *Pravda* in Moscow. Egyptians who have "fallen into misfortune under foreign occupation" should turn their thoughts "to the Soviet Union, to Moscow, to Stalin."

### Court delays action on tough case

Whatever the U.S. Supreme Court decides on the question of whether segregated schools for Negroes are legal is certain to create violent commotion. White people in South Carolina have said they will put their state schools under private ownership, if necessary, to get around a court decision that Negroes can't be segregated in publicly owned schools.

When the Supreme Court considered the school question in late January it decided it needs more information. The case was sent back to the federal district court in South Carolina with a request for more facts on how nearly equal the white and Negro school systems are at present.

Justices Hugo Black and William Douglas protested that the court already had sufficient information on which to base a decision. But with a national election scheduled in 1952, a delay until a later court term will postpone trouble.

During the breathing space most of the Southern states are spending considerable money putting their schools for Negroes in better condition.

### First European state

A squabble flared up between France and Germany last month regarding the future of the Saar—900-square-mile region on the French-German border which is rich with coal mines and iron industry.

The Saar was separated from Germany after World War I and became a territory under League of Nations trusteeship. In 1935 it rejoined Hitler's *Reich*. In 1948 it became self-governing, but had close economic ties with France. The Germans have given notice that they still consider it part of their land.

Johannes Hoffmann, president of the Saar Assembly, proposed this month that his little territory should be "the first European country"—a European District of Columbia, headquarters site for a slowly developing European government. The French like the idea for it fits in with the Schuman plan for pooling coal and iron resources of western Europe.

German Chancellor Konrad Adenauer would probably approve also, but he faces the tough opposition of Dr. Kurt Schumacher of the Social Democratic party who refuses to listen to the proposal. Unless the Saar is returned to Germany, says Dr. Schumacher, his party will have nothing to do with plans for West German contribution to the defense of Europe.

## BUDGET TROUBLE

THE COSTS OF GOVERNMENT and of military preparation are skyrocketing. The 1952-53 budget submitted to Congress is so large that Senators are vying with one another in economy proposals. Some of the suggested slashes are larger than the entire budget used to be.

One reason why budget cuts are popular in Congress is that in an election year no one wants to be responsible for higher taxes. A more basic reason is that serious-minded students of the problem, both in Congress and out, are asking how much higher government expenses can go without straining our economic system.

### Budget cuts

The proposed budget totals $85.4 billion. (A billion dollars represents a stack of thousand-dollar bills higher than the Washington Monument.) If it is passed in full, there will be a $14.4 billion *deficit* for the coming year.

The biggest budget cut was proposed by Democratic Senator Paul Douglas of Illinois, an ex-college professor and an able economist. He called for a $7 billion reduction, to include military expenditures, foreign aid, and domestic programs. He claimed that $4 billion could be trimmed from the $52 billion earmarked for military spending, which makes up 60 per cent of the entire budget.

Almost as ambitious was the proposal of Republican Senator Everett Dirksen, also of Illinois. In a CBS radio broadcast, he argued for a $6 billion reduction in the budget.

Senator Burnet Maybank of South Carolina, chairman of the Banking and Currency Committee, said the "axe must go deep." He urged that at least $3 billion be sliced from the budget.

Everyone is in favor of budget cuts in the abstract. The acid test, however, is the question, "What shall be reduced or eliminated?" When appropriation hearings are held, how many Senators and Congressmen will ask for the retention of pet projects or the protection of regional interests?

THE NATURE of the world situation and our foreign policy commitments call for large expenditures for military preparation. But will the complex military budget be scrutinized for signs of waste? Or will the easy path be taken of giving the green light to the military budget and cutting the non-military items in the foreign aid proposals?

Will the budgets of the domestic agencies be combed for possible economies through more efficient administration? Or will overlapping functions be left intact, while constructive social legislation is defeated for lack of funds?

Herbert Hoover suggested that one way to save money would be to pull all of our ground troops out of Europe. Arguing that western European countries are not as anxious to defend themselves as we are to defend them, he proposed that we limit our military help to air and naval support, while building a citadel of defense on U.S. territory. Such a retreat into isolationism would be tragic.

It would be more to the point to concentrate on another set of recommendations by the same man, the economy proposals of the Hoover Commission. The U.S. must somehow strike a balance between the need for staying within its resources on one hand, and the responsibilities of world leadership on the other.

—ROBERT E. VAN DEUSEN

# Revolution in Race Relations

By LISTON POPE

**Much progress has been made recently in removing race prejudic and discrimination, but the world struggle demands Christian actic**

ON JAN. 13, 1941, at five o'clock in the afternoon, an African boy in Durban, South Africa, slapped an Indian boy in the face. Then another Indian hurled the African boy against a shop window. Blood ran from some minor cuts on the African's head.

This tiny episode was the match that set off a mighty explosion. Beautiful Durban on the Indian Sea, in many ways comparable to Miami Beach, had been seething with racial tension underneath its placid surface for two months. Scuffling between two teen-age boys led to riots across the city for two days. When the situation was brought under control, 142 persons had been killed, 1,000 injured. More than 2,000 buildings had been destroyed or damaged.

In 1949, bombings wrecked the new homes of certain Negro citizens of Birmingham, Alabama—citizens who had dared to build good houses in an unoccupied area. A year later threats and violence attended the efforts of Dr. Percy Julian, world-famed Negro chemist, to move into a home he purchased in a fashionable suburb of Chicago. Dr. Julian must still hire private guards to protect his property because the police are not competent. In Miami Beach in December 1951 bombs were thrown at Jewish synagogues and a new housin project for Negroes was seriously dam aged.

THESE AND OTHER EPISODES illustra in diverse ways the character and com plexity of the revolution taking plac among the so-called backward peopl of the world, many of whom are also co ored people. Even here in the Unite States we know something of racial di crimination and the struggle for equalit It has been under way for nearly a cen tury.

Lincoln emancipated the slaves i 1863, but the Negro was not yet free New tyrannies rose. The Negro remaine a servant and social inferior. And whil the South was devising methods to con trol the Negro, or "keep him in his place as the expression came to be, the re mainder of the nation was developin comparable methods for the managemen of other racial minorities. Immigrants i the east, Orientals in the west, Mexican in the southwest—everywhere in Americ the barriers went up.

IN THE LAST FEW YEARS the tides hav been turning rapidly in race relations i this country. We have made more prog ress in the last decade than in the pre vious half-century. We might say a revo lution has been sweeping the country— happily, a non-violent one and therefor more stable than if bloodshed had accom panied it.

Many changes have taken place. Negro

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Adapted from an address made to the Division of Christian Life and Work of the National Council of Churches by Dr. Pope, who is Dean of the Yale University Divinity School.

COMMUNICANTS KNEEL AT ALTAR RAIL IN BRONX CHURCH
*St. John's in New York City is interracial congregation*

layers have been admitted to big league aseball. A Negro has recently been warded the Nobel peace prize. College raternities have admitted Negroes to nembership. Lynching has nearly disappeared and anti-Semitism, while still in xistence, appears to be declining.

The Supreme Court has had more ffect than any other agency in advancement of rights for minorities. Recent decisions have required that Negro teachers eceive equal pay for equal work, that he right to vote shall not be restricted n racial grounds, that restrictive covenants in housing shall not be enforceable n Federal courts, that states must furnish qual opportunities for education regardess of race, that railroads must provide qual facilities to all passengers holding he same kind of ticket.

While the Supreme Court has not ruled n segregation as such, a number of its ecisions have actually breached the wall. s decision on the admission of Negro udents to state universities has broken down the wall of segregation in that field. Several state universities in the south now admit Negro students. Efforts to build duplicate facilities for Negro students became too expensive and the Court clearly indicated that half-measures will not do.

GREAT CHANGES HAVE occurred in economic opportunities for minority groups, as well as in education, transportation and other realms. Negroes were traditionally confined to domestic service and agriculture or unskilled employment. During the Second World War, however, an unprecedented number of Negro workers were admitted to the factories.

Traditionally, Negroes have been excluded from white collar jobs that would bring them into direct contact with the general public—such jobs as clerks in department stores, secretaries in big offices, and the like. In many parts of the country, Negroes and Japanese-Americans have now been admitted to such jobs. The riots and boycotts that had been

predicted have failed to materialize and most people appear hardly to notice the skin color of the person waiting on them.

Unions have played a leading role in the creation of equal opportunities for Negroes. Most are now admitting all persons to membership without discrimination. The CIO has officially been opposed to segregation in its unions from its very beginning. The Railroad Brotherhoods have been slowest of all to change their discriminatory practices, but there are signs of change even among them.

A REVOLUTION IS TAKING PLACE in race relations in this country. There's good reason to believe it will not stop short of the goal of full opportunity and equal privileges for everyone, regardless of race, color, creed or national origin. A great many observers urge the revolution is proceeding too rapidly. Sometimes they are friends of the revolution, but more often this argument is used to support the status quo. It is true that many are not yet ready to make concessions. It is also true that some sections of the Negro population are not prepared for new opportunities and relationships. But a revolution is upon us and its place is not likely to be diminished or stayed.

The way in which any minority is treated, anywhere in the world, is no longer the exclusive business of the majority immediately involved. Hitler's massacre of Jews was an important factor leading toward the death of thousands of American boys on the battlefield. If South Africa has race riots, their flame sears the whole world. Whenever a racial incident occurs in the United States, Communist propaganda informs the whole world. In a world struggle, what we do to our neighbors at home has become as important for the outcome as what we do to our enemies abroad.

RACE PROBLEMS HAVE BECOME one the paramount issues of our time. Ra tensions are mounting rapidly in Afri and Asia as well as the U.S. The futu of our western civilization may depe to a considerable degree on our ability resolve them. We had better realize th Russia's proclamation of racial equali can be combatted only by a better demo stration of real equality than Russia ca produce.

The contemporary struggle in the wor is not a power struggle only. An equal important struggle is for social justic and for the loyalties of vast multitudes Africa, Asia and Eastern Europe. Russ is a power state but professes to be revolutionary force to liberate the op pressed and elevate the underprivilege of the earth.

The conflict between the Communi and non-Communist worlds is not to b settled, therefore, by military measure alone. Bullets cannot stop Communism They can retard it. But ideas must b fought with better ideas. Christianit must regain its power to enlist loyaltie and must show the way for a full lif for all men.

We have identified Communism an revolution recently, greatly to Russia advantage. She has succeeded in posin before the world as the representativ of justice for great masses and of inde pendence for submerged colonial peoples The policies of the Western powers hav often supported her pose, as we have or dinarily defended the status quo.

The revolution in the contemporary world is older and wider than the Com munist movement. It goes back at leas to the American Revolution and th French Revolution. Russia's version o the revolution represents a betrayal o basic human freedoms, despite her claim

) be democratic, and her appropriation f the term "People's Democracy."

You and I as individuals can make ur most direct contribution to better ace relations by improving our individual ehavior, by extending our circle of riendship until it is thoroughly and nat-rally multi-racial and by breaking down egregation in the voluntary groups and eighborhoods and organizations to which e belong. These groups are among the st outposts of white exclusiveness.

The question is not whether a group of eople have a right to choose their close riends. In a democracy the question is, Does every person have a right to be hosen without regard to color or race r national origin?" As James Russell owell once put it, "Democracy does not ean that I am as good as you are, but at you are as good as I am."

The churches are almost completely egregated and exclusive. About 10 per ent of the Christian congregations in merica have persons from more than ne racial group. Religious organizations have lagged far behind other areas of society in this respect. They are more segregated than industry, commerce, education, politics and sports.

Christian faith, the ideals of democracy and the findings of science agree in proclaiming the unity and equality of men everywhere. Science has proved that racial differences, if they exist at all, are very elusive.

Christian faith goes even farther than science or philosophy. Despite the bad practice of churches, Christianity teaches that men are not only equal, but also brothers. They must not only tolerate each other, but must love each other.

The findings of science, the political ideals of democracy and the faith of Christianity coincide in the quest for racial equality. If that quest is forsaken or its fruition delayed, the great faiths and truths of our civilization are reflected as error and hypocrisy. We must choose between racial segregation on the one side and science, democracy and Christianity on the other.

### The Biggest Mystery

We hear about the great "mysteries" of the Christian religion. Various interpretations of Bible passages and words of Christ are discussed over and over, as theologians and thoughtful laymen seek what they believe to be their correct meaning. Usually there is disagreement as to what the "mysteries" are.

A ULCA layman gave one of the most devout testimonies on his idea of the "mysteries" as we sat at a dinner discussion the other day.

"For me," he said, "the great mystery of the Christian religion is none of the wonders you mention. For me the great mystery is simply, *Why has God been so good to me?* What have I done to deserve my good health, lovely family, successful business, wonderful friends, and the forgiving love of Christ?

"That's why I hope to learn what God wants of me in return."

—Carroll Thompson

# Success Story—DP Style

By ALBERT P. STAUDERMAN

**Despite difficulties with language and customs, new neighbo resettled in U.S. and Canada since the war are finding succe**

HE WAS PENNILESS, HOMELESS and couldn't speak English when he landed on these shores a few short years ago. Now he has found success, happiness and opportunity.

That may sound like a Horatio Alger yarn of a few generations back, when "rags to riches" was the plot of every story. In those days of rugged individualism, fame and fortune beckoned to every lad and he felt he might even become president of the U.S. some day.

But once again the land of the free is producing its fruits of achievement and success. Many displaced persons—DPs—who came to these shores to find "the last best hope of earth" have showed the industry and initiative to win their way to advancement and security. Not all have been so fortunate, of course. Some will be dependent all their lives. Others will drudge through their days. But from many sources come inspiring tales of progress made by free men in a free land.

WHEN ROMANCE IS WOVEN into the Horatio Alger-type story, it's an added item of interest. That's what happened in the case of Peter Florey.

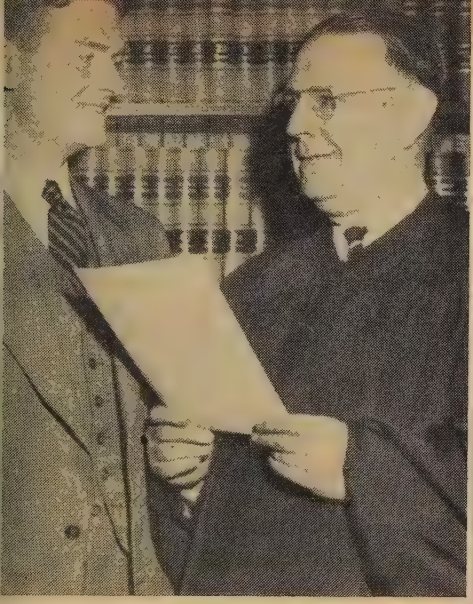
Florey, a German Lutheran who came to this country at the age of 21 five years ago, had a wonderful week last fall. He was sworn in as a U.S. citizen in Philadelphia's Federal Court, admitted to the bar of the Common Pleas Court, the Municipal courts and the Pennsylvania Supreme Court. Then to cap the climax he became engaged to Miss Beverly Mitman of Ardmore, a senior at the Un versity of Pennsylvania.

Small wonder that Florey admitte things were running through his mind a "confused but wonderful way." H had been the first German national a mitted to the U.S. after the war, when 1946 the Philadelphia Council Churches sponsored him. He worked a mechanic at Lansdale, Pennsylvani for the first year, and became an acti member of the local Trinity Luthera Church. A year later the U.P. La School admitted him on a scholarshi After graduating with honors in 195 he finished 34th among 500 candidat taking the state bar examination.

Florey grew up in Sonneberg, the so of a successful banker. His parent though loyal Lutherans, were branded a non-Aryans by the Nazis because th mother's parents were Jewish.

Success has not lessened Florey's gra itude to his sponsors. He devotes fre time to speaking on behalf of both th Council of Churches and the Luthera Resettlement program. "I feel I have great responsibility to the church for th opportunity and freedom given me," h says. "I can see plainly what freedom does for the people and for the church and what the church means to a fre country."

A DIFFERENT STORY COMES from Min nesota, where a Latvian sculptor starte life in America as handyman on a farm Later, Mikelis Geistauts found a job in



HE WON CITIZENSHIP . . .
*Judge T. J. Clary swears Peter in and . . .*

. . . AND HIS GIRL
*. . . Beverly Mitman congratulates him*

St. Paul department store. There he saved enough money to make a down payment on his own home and start his own line of work—sculpturing.

Now he's designing altars for Minnesota churches and working for producers of ecclesiastical arts items.

IN IOWA, A 16-YEAR-OLD BOY who left a DP camp less than two years ago is a straight "A" student at Maquoteka High School and is president of the sophomore class. Arnis Srader, his 19-year-old brother Guntis and his parents were placed on a 240-acre Iowa farm in early 1950 by the Lutheran Resettlement Service. In November the father died.

The main burden of farming has since then been on Guntis' shoulders. Mrs. Lydia Sraders does her full share, milking 18 cows daily with the aid of milking machines. She and her two sons picked acres of corn by hand in early November.

Because of his added chores, Arnis has often been forced to stay away from school—and write his own excuses! They are signed by his mother, who doesn't know what they say.

When Arnis first went to the school, he could not understand the language well enough to follow all that was said. Teachers had to repeat slowly the assignments for the next day. But at the end of the school year he had an "A" in English, too.

KNOWLEDGE OF CHESS HELPED a Latvian bookkeeper in Lincoln, Nebraska, to exchange a pail and broom for a desk and fountain pen. When Aleksander Liepnieks, a former accountant, arrived here he was given a janitor's job at the Goodyear factory in Lincoln. His knowledge of accounting didn't count.

But he found the YMCA and its Chess Club. One day he played a simultaneous match against 26 Lincolnites—and won all but one.

Newspapers picked up the story. The next morning, a boss at the factory came to Liepnieks with a paper in his hand.

"Are you the guy who did this?" he asked.

"Well, yes," Liepnieks admitted.

"You ought to be able to do something better than sweeping the yard," the boss said. "After all, playing chess against 26 fellows must require brains."

Liepnieks reminded the man that he had applied for a job in the bookkeeping department. Though they were short of space in the office, Liepnieks and his broom were parted and he was put behind a desk. A few days later he got a raise, too, because he handled columns of figures as skillfully as queens and knights on the chess board.

THERE ARE 12 Krickhans on a farm on the plains of Alberta, Canada, now. Passage for all 12 has been paid by Peter Krickhan out of the family's first-year earnings on a farm at Coaldale.

Father, mother and nine children were brought over in January 1950 by Jacob Funk of Coaldale, who has since been paid back. Last spring, Papa Krickha himself sent for and paid passage for h eldest daughter, Ella, who was a seam stress and therefore could not qualify a "farm labor." Kharkov, Russia, was onc their home.

A competent handyman, Krickha augmented the farm income by helpin build a house during the summer and b working as a bricklayer in Winnipeg du ing the winter. The family all pitch in t help farm 30 acres of sugar beets, 20 c potatoes, 10 of carrots and 5 of turnip in South Alberta's rich irrigated soil.

SUCCESS OF SOME RESETTLED person may give the false impression that it easy to start life over again in a strang land. That's not true. Almost all DPs g through a severe psychological crisis be fore they feel at home.

Those who have made exceptional ad justments have given high praise to th kindly understanding of their neighbor and the helpfulness of their church.

THEY'RE FASCINATED BY AMERICAN MAGAZINES
*Estonian DP children have found a new homeland*

# The Bible Is for Today

By BENJAMIN LOTZ

**Ancient language may be beautiful to the ear, but it confuses the average reader and keeps him from understanding the Bible**

SOME PERSONS SEEM TO PREFER "sound not sense" when they read the Bible. The expression was used by Jeremy Bentham, an English moral philosopher of the 18th century, but it has an application in many ways today. It can well describe certain advocates of the King James version of our English Bible. They exclaim when the desirability of a new translation is suggested, "Let us keep the majestic beauty of its prose!"

The King James or Authorized Version with its reputation for beautiful language was first published in 1611. It was produced partly because James was interested in having a new translation made while he was king. The desire is no less praiseworthy than for an American president to issue commemorative postage stamps. On the other hand, there was evidently considerable dissatisfaction with the versions then current. The time had come for a change.

The King James version won its way slowly but never completely. The older translation of the Lord's Prayer with its use of "trespasses" is prayed in our day. The Book of Common Prayer kept the *psalter* of the older Bishops' Bible. David could not be modernized!

In most cases, however, sense prevailed over sound. The King James version was written in the speech of the time and the English man of that day who heard its words could grasp easily the sense these words sought to convey.

THE SITUATION WOULD NOT be serious today if language did not constantly change. If you went around Chicago or Philadelphia, using the vocabulary of Shakespeare, even if you were understood—which is quite unlikely—you could be considered insane. In fact, a sermon written in the English of 1611 would be largely an unintelligible curiosity. Yet our churches, particularly those with liturgical traditions, hold to the King James version with great tenacity.

If a reason is sought why the King James version is kept, it is not because the old version is more accurate or more easily understood. Rather the assertion is made but apparently never really substantiated that the King James version possesses an incomparable beauty, the like of which no modern version can claim. In fact, it is implied that a more literal and more nearly correct translation would spoil the beauty of the Holy Bible. In other words, it seems that men ought to prefer, if the choice must be made, beauty to truth.

BY THIS TIME, SOME readers will wonder whether the situation is as bad as has been depicted. Does it resolve itself to the question of either sound or sense, beauty or truth? The educated man who is willing to use a dictionary can look up the meaning of word or phrase which

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LISTENERS PAY ATTENTION WHEN THEY UNDERSTAND
*If it doesn't make sense, they're not interested*

he cannot understand and then, knowing the meaning of *anon, forsooth,* can appreciate the alliteration or assonance that was the glory of Elizabethan or Jacobean prose.

The same promise cannot be given to the man who is not so handy with the dictionary. In his reading, he will face a list of words like the following, beautiful in sound but obscure in meaning. Can you give the exact meaning of each?

*Mote, tares, victuals, scrip, surfeiting, jeopardy, firkins, furlongs, malefactor, haply, quaternion, chambering, not meet.*

If the reader of the Bible had used the Revised Standard Version his list of words would have been quite different. It would have been something like this.

*Speck, weeds, food, bag, dissipation, danger, measure, miles, evil-doer, even, four squads, debauchery, unfit.*

BEYOND THIS LIST of nouns, there are phrases that may have a beautiful sound but which are hardly comprehensible to the modern reader. He may prefer a *gazing stock* or *superfluity of naughtiness* but *publicly exposed* and a *rank growth of wickedness* are more easily understood. Who would prefer *wist* and *wot,* to *know* and *knew, durst* for *dared, stanced* for *ceased, assay* for *attempted,* or *holpen* for *helped?* If the modern reader had to make his choice between the following two sets, one taken from Acts and the other from St. James, what would his choice be if he selected either on the basis of intelligibility?

"under color as though they would have casted anchor"

"under pretense of laying out anchors from the bow"

or this:

"turned about with a very small helm withersoever the governor listeth."

"by a very small rudder wherever the will of the pilot directs."

THE KING JAMES VERSION is not without its inelegant terms. In the Gospel of St. John, Martha said, "By this time he

tinketh." In fact, the newer version adds in its translation to the possibility of using this selection in public worship. Here the translation runs, "By this time, there will be an odor."

There are inconsistencies in the King James version which a newer translation will correct. If an average man is reading the Epistle to the Romans and finds the name of *Osee* will he know that the reference is to the prophet *Hosea?* Anyone who knows the Bible well knows that many more examples could be given.

One last example will illustrate how unintelligible the King James version has become to the Christian of our century. One of the lessons read on the second Sunday in Lent, traditionally called *Reminiscere,* is an admonition to sober and righteous living. What man sitting in a pew would recognize the import of these words in the language of the King James version? Would he know that they were addressed to him?

> ". . . that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God . . ."

But in the Revised Standard Version, he would know what they meant and how they spoke to him in sounds, the meaning of which he can understand.

> ". . . that each one of you know how to take a wife for himself in consecration and honor, not in the passion of lust like heathen who do not know God . . ."

That is sense, good sense, not just sound!

### Spiritual Bank Account

Mr. Jameson was happy and proud. He was the father of a baby boy. The sun seemed to rise and set in the newborn youngster. He'd do everything for that boy—give him every advantage, prepare for his future. But when friends suggested having the child baptized, Jameson said "No." He didn't believe in infant baptism. The Lutheran pastor had a talk with him about it, but Mr. Jameson did not change his mind.

A few months later the pastor met Jameson, who was happier than ever. He had named his son "Peter Craig" after Peter Craig, the district manager. Mr. Craig was highly honored. When he came to Rose City, he opened a bank account for young Peter Craig Jameson—and said he'd add to it every year until the boy was ready for college. "What do you think of that, Pastor? Isn't it wonderful!" the father exclaimed.

The pastor was not too much impressed. "He can't do that," he answered. Your boy doesn't know anything about money, or banking or compound interest—."

"What do you mean?" rejoined Jameson. "He doesn't have to know now—he'll learn about it—and the account has been opened."

"That's the way I told you it was with baptism, Mr. Jameson. Remember? I said the child doesn't have to know now. He can be taught later. In baptism God does everything. He opens a spiritual bank account and says 'draw on it as you need of blessing and grace; there'll always be enough and to spare.'"

—Ernest J. Hoh.

HELIUM-FILLED balloons helped test buoyancy of plastic bottles in pool

# PIERCING THE BAMBOO CURTAIN

By RICHARD T. SUTCLIFFE

**Plastic bottles containing hand-copied letters in Chinese characters enable Lenoir Rhyne students to send messages of friendship to China**

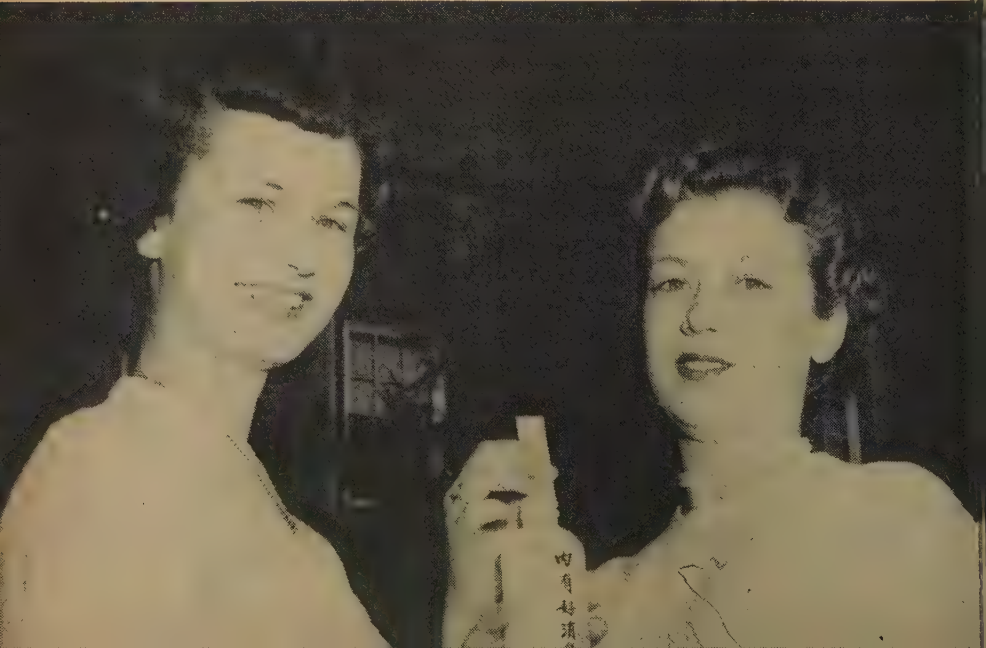
Over 1,000 letters, laboriously hand-copied in Chinese characters, are en route this week to China from Lenoir Rhyne College, Hickory, N. C. They're messages of encouragement: "We want to help your country remain free!" "We are your friends!"

The novel program got underway last October when the tedious job of hand-copying began; each note of about 100 characters took about half an hour to copy!

Early in January, the completed letters—1,023 of them—were placed in plastic bottles and air expressed to the West Coast. This week, they are scheduled to be dropped into waters off the China coast, establishing a new but firm bond between America and her friends behind the Bamboo Curtain.

FIRST STEP in student government-sponsored project was copying by hand, in Chinese characters of course, any one of 20 different "model" messages composed by students themselves. Although idea swept campus like wildfire, students discovered job was no lark. Slight error in forming just one complicated character might have changed meaning of entire sentence. Work was tedious: although some Lenoir Rhyneans could copy 50 words in 20 minutes, majority considered that rate as "top speed." The 780 students at the Lutheran college required two weeks of off-hours to copy the 1,023 messages China-bound. By checking completed notes against student body roster (below) leaders made certain no student missed opportunity to volunteer his time and talent

VOLUNTARY PROJECT attracted newspaper, radio, television and newsreel men to Hickory campus. Here a Paramount News cameraman grinds footage as Lenoir Rhyne's sole Japanese student, Chieko Kishi (she's daughter of Tokyo Lutheran Seminary President Chitose Kishi, and plans to return as missionary after graduation in U.S.), dashes off a note to an Oriental neighbor. Below Roberta Walcher and Anne Fisher insert first of messages in plastic bottle inscribed "Inside you have good news." Usually, students included small useful articles (such as pins, needles, cigarettes, rice, sugar) then sealed each container and made certain that it was water-tight



LENOIR RHYNE President Voigt R. Cromer (center) described "Operation Bottles" as a "student endeavor to reach freedom-loving people in China with a message of friendship, encouragement and hope. The letters are student testimony that they regard freedom a worthy goal for all people." Once messages were inserted in containers made air-tight, project was sped by airlines to West Coast. There, private interests enlisted through Washington Correspondent Drew Pearson, were scheduled to pick up bottled messages and drop them from airplanes into waters off the China coast. Tides would wash individual notes up on shore and project would thereby be completed

# FIVE MAKE A FAMILY

## RED HEARTS AND HAPPY CHILDREN

"BUT IT'S IMPOSING, Connie! Deny it all you please, but I know!" Joyce Matthews sounded truly upset. Even wind-tossed from her swift run, she couldn't look anything but charming. The distress in her eyes only added to her attractiveness.

"Don't be silly," I laughed. "I mean it. I'd much rather have the children and their friends here making valentines, where I know what they are up to, than worry about them. The more the merrier."

Joyce hitched up the coat that was slipping from her shoulders. "Well, if you're sure you won't get so sick of Jackie you won't want to keep him this week-end while I go to see his daddy—."

"I'm sure. And as I told you before, if anything should turn up so that Eloise can't keep Joy-joy, I'll take her too."

"You don't care how you ask for trouble! Well thanks, angel. Have Jackie give me a ring when he's ready to leave so he knows I'm looking for him and he doesn't take it into his head to go somewhere on the way home, will you?"

I SMILED AND NODDED her out the door. Susie was waiting for me to help her cut out the big red heart for Dan's valentine. Nor is her patience inexhaustible, as I've learned the hard way.

The mess in the dining-room was enough to make any grown-up shudder, but the children seemed perfectly happy surrounded by streamers of red crepe paper, shreds of paper doilies, red construction paper of all sizes and shapes, magazines with the pages ripped and torn by eager scissors.

"Here, Mother! Down here!" ordered Susie from the corner where she'd established herself behind a barricade of old magazines. "I drew it myself. You cut it!"

The heart she had drawn from the pattern Pete brought home from Children of the Church was wiggly to say the least. But I could smooth off some of the edges in the cutting.

I DROPPED TO THE FLOOR beside her. "I certainly will cut it! And wait till we tell your father you drew it yourself!"

"And paste! I can paste, can't I?"

"Look at this one, Mrs. Melton!" Jackie waved a brightly colored blotch in front of my eyes.

"Hold it back a little bit so I can see it better. My, yes! That's a beauty." A few ragged edges cut with loving care only make a child's valentine dearer.

"It's for my mother to take to my daddy. She has to go see him because she doesn't pray."

"What do you mean she doesn't pray?" Pete demanded. "All mothers pray."

"Oh, no, they don't," Karen assured him. "You'd be surprised. In my class at school lots of the kids only pray in Sunday school. Their mothers don't know how and neither do their fathers."

"Well, I'm teaching my mother," declared Jackie. "Then she won't have to go away any more."

"How's that?" I asked.

"Well, Mrs. Larsen told us in Sunday school that when we pray we are near

God and God is near to the people we love and so we are near together."

To coin a phrase, I felt as though I were trying to swallow over a tennis ball. "Of course," I agreed, "Mrs. Larsen is right."

"But," his voice grew wistful, "it doesn't feel quite the same." Then with that quick change of mood children show oftener than grown-ups, "Well, the old man is sure going to get a charge out of this valentine I'm sending him."

"Yes," Pete held up the masterpiece he'd been working on. "My old man's going to get a charge out of this one, too."

"You're not supposed to call your father an old man," observed Karen. "It hurts their feelings and isn't nice."

Neither Pete nor Jackie seemed to feel the remark worth a reply. "Anyhow," Pete said, "the picture of a dog on here is to remind him I want a dog."

As SUSIE AND I finished pasting, I rose —a bit stiffly, I must admit. Who'd ever think that sitting on the floor for a few minutes could tighten up the old limbs like that? "Come on, honey. Let's wash our sticky hands."

"Will you help me a minute, first?" asked Karen. "I need someone to hold this lacey piece while I paste hinges on."

"You've made a really fancy one, haven't you?" I smiled. "Let me wash my hands first. I wouldn't want to spoil anything so pretty."

"O.K., Jackie," Pete announced. "Your valentine is finished. Time to call up your mother and go home."

"All right." Jackie was not the least bit offended. "I know my own number, too."

"Not till he cleans up the part of the mess he made," Karen protested. "He made more scraps than anyone."

Jackie was still pleasant. He picked up his share and more, before he went to the phone. If he was going to be such a lamb during his week-end visit, my job would be easy.

BY THE TIME Dan came home, all traces of our afternoon's work were safely out of sight. The children pounced on him with delight. "Daddy doesn't know we been makin'—" Susie began, but Karen's hand clamped down before the fatal word could escape. All three young ones burst into screams of laughter, while their father looked with exaggerated curiosity from one to another.

"What's the matter with Pete?" he asked.

Then before the laughter could die down, "What's the matter with Karen?" he demanded and it started all over again.

The game continued in modified form all through supper. As Karen helped me clear the table, she murmured, "Daddy knows, doesn't he? He couldn't be *that* dumb."

When finally the children were bathed, our prayers said, and the last verse of "God Is Love" had died away, Dan and I settled ourselves in the living-room with the paper and the radio.

"More plane crashes and murders and people absconding with municipal funds," I complained. "Why not some nice things like getting ready for Valentine Day?"

"The public isn't as easily amused as our family, I fear. Poor dumb papa surely panics them, doesn't he?"

"But you weren't fooling Karen. I think she even suspects you of knowing about the cake for tomorrow that's supposed to be such a secret."

"Well, I'm glad someone gives me credit for knowing the score."

We laughed together and the house was warm with the feeling of red hearts and white frills and happy children.

# THE BIBLE IN DAILY LIVING

## A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIF

**Read the Bible verses printed below. Look them up in your Bible, and read verse coming before and afterward to discover how they fit into the chapter in which they ar included. Then read the brief article by Mrs. Ruby Lornell explaining the meaning o these verses.**

**This weekly section of "The Lutheran" is intended as a part of the special emphasi among United Lutherans this year on "The Bible in Daily Living."**

"Do not fear those who kill the body but cannot kill the soul. Rather fear him wh can destroy both soul and body in hell. Are not two sparrows sold for a penny? An not one of them will fall to the ground without your Father's will. But even the hair of your head are all numbered. Fear not, therefore. You are of more value than man sparrows." Matthew 10:28-31

What then shall we say to this? If God is for us, who is against us? We who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Romans 8:31-32

# GOD EMPLOYS US TO TAKE CARE OF OTHERS

I CAN THINK OF no instance where God accomplishes his purposes with men without the use of human beings as his agents.

The nearest thing to it that comes to my mind is the manna from heaven sent to the Israelites in their long trek through the desert. But even there, those people were in the desert through the leadership of one of God's servants, Moses.

You will remember the miracle of the never-disappearing oil and flour of the widow who fed Elisha during the drought. A supernatural event, a miracle. But the willingness of the widow to share what she thought was her last bit of food is also a necessary element.

Even in that greatest of all miracles, the coming of God into the world, he was born of a woman, a young peasant who had "found favor with God."

I am not implying that men accomplish miracles "with the help of God," using God as a secondary assistant. Not at all! But God, in working out His purposes in the world, uses men and women for his agents.

There is reason to believe that God uses the same method in working out his purpose that we started discussing last week—that of supplying the needs of his people. Last week we talked about this matter of daily needs from our own point of view. We are not to worry about them because our heavenly Father already knows what we need. Today, for just a minute, let's look at it from another angle, that of other people's needs.

I have no doubt that it is God's will that everyone's needs should be supplied. If it is true that he accomplishes his purposes primarily through human agents, I suppose it follows that it is especially through the Christians that he wants to work. We who are committed to his will

certainly should be used as his instruments.

Do you know what that means? That means that because I am a Christian I have no obligation to let God use me to help supply the needs of his other children! Looked at from a thoroughly Christian point of view, it is not only an obligation; it is also a privilege.

THAT INCLUDES such personal thoughtfulnesses as an occasional cake or pie to the old man around the corner. It includes a work crew from the church to fix up that house for a poor widow. It includes transportation to church for some family without a car. It includes intelligent Christian participation in local welfare problems.

It includes Lutheran World Action budgets and Lutheran World Relief clothing drives. It even includes Point Four aid to under-developed areas of the world), even if that does have political overtones we may prefer to avoid. To be a Christian means, in part, to carry out the purpose of God. And the purpose of God is to fill the needs of his children.

BUT NOW WE COME to the really knotty problem, and it's no use avoiding it. In spite of our efforts (or perhaps because of the smallness of them), and because of the ignorance and downright sinfulness of a lot of other people, too, there are people—yes, even Christians—who do not have food to eat or clothing to wear, or homes in which to live.

There are people who *because* they are Christians, have lost not only these necessities of life, but have lost their freedom, and many thousands who have lost life itself. It is true that Jesus said it would be like that, but how does that tie in with his promises for supplying all of our needs?

What I am going to say now I would never dare to say on my own authority. I sit in a comfortably heated home while my two healthy children play outside in woolen snowsuits. How shall I offer smug words of comfort to the hungry Korean mother hunting for garbage for her child?

I sit at my typewriter, free to write nearly anything I please. Because I am politically unimportant, not even Senator McCarthy will bother to censor it. And even if I were of some political account, my words might be misconstrued and used to harm, but at least at the time of this writing, my freedom would still be insured, although somewhat impaired. What words of strength and courage could I give to the Latvian pastor who has been sent to Siberia, to the Chinese Christians tried in a "people's court," to a Hungarian bishop who spends his time knitting because he is not free to preach the Word of God?

Not any words of my own. Only the Voice of God can come to those Christians: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

THERE IS THE PROMISE of God that no human evil can frustrate. Men may, through our sinfulness, deprive some of God's children of the necessities of life, and even of life itself. But we can never frustrate God's ultimate purposes. There is the source of the "peace that passes all understanding" that is found even in the Christian who expects to lose his very life. It was the peace that Paul possessed so completely when he wrote to the Christians at Rome: ". . . To those who love God . . . everything that happens fits into a pattern for good."

It is for that peace that you and I must pray, too, when the lesser troubles come to us.

# Personal Problem Clinic

## Confession

QUESTION: Is it wrong for one to partake of the holy communion without first having attended the service of confession—the preparatory service?

Recently we were talking with guests who belong to another Lutheran congregation. They insisted that it is all right to go to communion without participating in the confessional service. This seemed very strange to me for I remember how my pastor of earlier days emphasized the necessity of confession before receiving the sacrament.

REPLY: Confession has always had an important place in our church and in the life of its members. For centuries following the Reformation confession was private, and it still is in some parts of the Lutheran church. As English took the place of other languages in this country, public confession largely replaced private confession. In many congregations the confessional service has been held on Friday or Saturday preceding Sunday when the sacrament is administered. In recent years, however, the confession and absolution more frequently take place in the same service in which the holy communion is administered. Regardless of when the confession takes place it is highly important.

Let us note that the confessional service is more than a form. The essential thing is that there be genuine sorrow for sin and faith that Christ will forgive one's transgressions. It is wrong to receive communion in an indifferent mood. Luther wrote, "Let those not be compelled who wish to confess to God alone, and thereupon take the sacrament. For each then takes it upon his own conscience; as St. Paul says: 'Let a man examine himself.'"

Repentance is expressed in confession. It is best for us to join in the confession of the congregation, unless hindered by circumstances or moved by conscience to private confession.

## Language

QUESTION: Virginia is six and recentl started to school. She has begun to use ba language which she picks up from the othe children. What can we do about it?

REPLY: "Bad language" is a vagu term. Some language is merely colloquia and out of line with our accustomed man ner of speech. Other types of languag are actually vulgar and objectionable Children naturally pick up and use th former in order to rate well with thei associates. They may adopt the latter t gain certain kinds of satisfaction, such a shocking their elders.

Vulgarities and profanity are sometime used as an expression of independence Or it may indicate rebellion against an excessive attempt at refinement in the home. Again, it could be a bid for at tention, especially if a youngster has little chance to "shine" or if he feels that his language will capture attention by its non conventional character.

If children are to live in the world as it is (is there any alternative?), they will follow the line of talk which is commonly accepted among their fellows. It is usually best to ignore real bad language. Such treatment will cut down the sense of "smartness" which children are likely to feel.

As children acquire a wider range of interests and a more adequate vocabulary the undesirable terms are likely to drop out, unless parents stimulate their use by repeated condemnation. If it persists, have a quiet pleasant talk with the child about it. Point out that such terms are used mainly by persons who know no better, whose acquaintance with better terms is insufficient. Indicate that such words are not used in good homes. Having once explained the matter, drop it. Nagging and the making of threats will probably accomplish nothing more than to keep the matter alive. —EARL S. RUDISILL

## Voice in the Wilderness

**John the Baptist.** By Carl H. Kraeling. Scribner's. 218 pages. $2.50.

In the whole field of New Testament study there is no single area more intriguing or baffling than that which deals with the "voice crying in the wilderness." And yet, in the whole field of New Testament study there is no single area in which less has been written. A book on the life and work of John the Baptist has been needed for many years.

Perhaps one reason for the failure of the scholars to produce a definitive study of the life and work of John is the scarcity of information about John in Holy Scripture. But a better reason is that, traditionally, scholars have concerned themselves with the message of John rather than with John himself. Some will say that this is as it should be: that John sought only to be a "voice" which God could use in calling men to repentance, and that the facts about his life must therefore remain in the wilderness of the unknown. Others, however, feel that because the impact of John's crying has been felt far beyond the wilderness the facts about his life are integral to understanding his message.

Dr. Kraeling has endeavored to find John in the context of his times. He has not, however, compromised or discounted any of his distinct individuality in order to do it. He has realized about John something that all too many scholars have overlooked, namely, that every human being has a beginning and a development in historical circumstances. No matter how successfully he throws off the shackles of his environment to become an immortal individual, persons, places, and things have contributed to make him what he is.

In this book every word recorded in Scripture about John is given consideration, and in addition every extra-Biblical source which deals with John is discussed. Regardless of whether or not one likes the freedom with which Dr. Kraeling handles the text of Scripture, he will be certain to appreciate the light which his work throws upon this hitherto dark and obscure figure.

*Detroit* K. W. JOHNSON

## House of God

**A History of Religious Architecture.** By Ernest Short. Third revised edition. 326 pages text, 65 full-page illustrations and 19 plans. G. P. Putnam's Sons. $6.

This is a reissue, with comparatively few changes, of an excellent book published by Macmillan in 1925 under the title *The House of God.*

Robert Louis Stevenson once wrote, "Great churches are my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral." The author approaches his study of religious architecture with similar enthusiasm and reverence. He tells us that he is attempting to "trace the age-long effort to enclose and cover a space which shall enshrine the idea of Godhead," and in doing this, ever striving "to penetrate through the artistic product to the intellectual and emotional circumstances which shaped and vitalized it."

The author's discussion of architectural principles, design and structure are on a high professional level. His general scholarship has the dimensions which enable him to give a masterly survey in a single distinguished volume of the complex geographical, political, social, and religious factors which contributed to the planning and erection of many of the most remarkable buildings on the planet.

The scope of the work is world-wide and age-long. Beginning with the thatched hut of primitive man it sketches the history of civilization itself and concludes with an account of the as yet incomplete glories of

Liverpool and New York.

The first third of the book is devoted to pagan and pre-Christian architecture. The remainder discusses Christian church building from the earliest Roman and Eastern forms through the Romanesque, Gothic and Renaissance developments in all lands. Discussion of post-Reformation developments is practically limited to France and England.

This is a book for the general reader. It is interesting, accurate, non-technical. Theologians, monks, popes and princes stroll across its pages arm in arm with architects, artists, and craftsmen, and the unfolding panorama is filled with pageantry and color as well as factual information.

Candid criticism, however, must state that the concluding chapter on "Religious Architecture in the Nineteenth Century" was none too good in 1925 and is entirely inadequate today. In spite of the claim on the jacket cover, the book has not been "brought up to date." Hundreds of important churches and cathedrals have been built since 1900. Many of these, particularly in Europe, are bizarre and bad. Many, however, particularly in England, Sweden, and the United States, are quite worthy of inclusion in this history. There are brief descriptions of Liverpool and Coventry cathedrals in England. The American story is told in two pages, and that is all! A final chapter by a competent hand would greatly increase the value of the book. LUTHER D. REED

*Philadelphia*

## Advice on Building

**Planning and Building the Modern Church.** By William Ward Watkin. Architectural Record. 163 pages. $8.50.

Here is a good, practical, commonsense approach to building the modern church.

By "modern" the author does not mean "modernistic" design. In the first chapter he reviews developments in the first half of this century, and shows appreciation of the traditional. He has had extensive personal experience as an associate of Cram, Goodhue & Ferguson in the first decade of this century, as a traveler in England and on the continent, and as a teacher of architectur since 1910.

His aim is in using modern methods t correct inadequacies and inconveniences c our older churches. He says, "The moder methods are to a great extent mechanica developments based on modern science. I is appropriate that the church builders shoul take every opportunity to use these develop ments wherever they best serve the purpose of the church building."

Every detail in the process of building i covered: site, committee, architect, prelim inary planning, working drawings, financing the various stages of construction, furnish ings. There are many illustrations from a over the country.

There are chapters on materials, interio design, towers, lighting, heating, air-con ditioning, organs and their installation, an windows, which are most helpful to th church considering a building program. Th author considers the all-important factor o economy, a point sometimes overlooked b architects.

Several chapters on the church school ar most valuable. The teaching program an the social life, for the various ages, ar given due consideration. The classroom social hall (no gym unless built separately) library, visual aids library, church office an nursery (cradle room), are dealt with.

Dr. Watkins plays fair with worship cus toms and church traditions, adapting archi tectural style to the needs of the particula church. CARL H. MOYER

*Richmond, Calif.*

**The Family Scrapbook.** By Ernest G. Osborne Association Press. 457 pages. $3.95.

In brief squibs (originally newspaper articles) a professor at Teachers Colleg gives advice on family living, chiefly the rearing of children. Each of the 446 chap ters is only a page long, with a catchy draw ing, so that reading this book is about as painless as reading can be. Among the 446 attractive homilies is one entitled "Children and Religion."

# OVERSEAS

**HUNGARY: Budapest. Jan. 1.**—"A TRIAL dition" of the first section of a new Hungarian translation of the Old Testament has een published. It is the book of Genesis. Ve have sent copies of it abroad to those nterested. Also the first part of the New estament revision, the Gospel according to t. Matthew, has been published.

The Presidency of the Bible Council and ne New Testament Committee have added refaces to the trial edition, as follows:

". . . If the church wants to remain a hurch, it is necessarily dependent on the reaching of God's Word . . . God's Word overns and regulates the life of the church. t gives life to the members of the church, irects her work of charity. Consequently he most important task and service of the hurch on this earth is to take care of everyhing which has been entrusted to her in onnection with God's Word. This task is—ogether with the preaching and the listening bediently to the Word—to provide for God's Word as Holy Scriptures. God's mesage must be presented to all men always in learly expressed and readable language of ach age.

"It is recommended, if by nothing else but by the natural development of all languages, hat the Bible should be retranslated and its prevailing translations revised, time and again. God, however, offers new possibilities during the course of the development of theological and scriptural sciences also, and thus helps the church to understand His Word ever more completely.

"Hungarian Evangelical Christendom, through God's revealing mercy, doesn't interpret the events of the years 1944-45, and what has been happening subsequently, as they are being interpreted by many among the so-called Western Christians, but as the time of God's deserved judgment and undeserved mercifulness and the opening up of new possibilities. It accepts therefore the new situation, together with its new tasks, humbly and obediently, from God's hand.

"On this path of obedience, one of God's dearest gifts is the new Hungarian Bible revision and translation, now in a state of preparation. Not for the sake of pronouncing judgment on others, but in repentance, we profess this: During the last century, when the historic evangelical churches in Hungary, i.e. the Reformed and the Lutheran Church, entered the 'safe' bastions of the constitution of a liberal-capitalistic state order, while most of her leaders belonged to the wealthier classes, and the churches themselves possessed considerable wealth and sources of taxation. Hungarian Evangelical Christendom was not strong enough, either materially or spiritually, to undertake a work similar to the present Bible revision.

"The first part of the Old Testament revision—the Book of Genesis—has already been sent abroad also. It seems to be evident that world-famed experts look upon the task we have undertaken as an exemplary one. Let us express our thanks with full hearts, that, when the self-sacrificing work of a foreign private society to publish the Hungarian Bible has been stopped, it has pleased God to provide that Hungarian Evangelical Christendom should take this task upon herself. Indeed, the Evangelical Churches in Hungary have obeyed God's command in a true spirit of ecumenicity . . ."

ON CHRISTMAS there were two or three, and in certain places even four services in the Hungarian Protestant churches, most of them with Holy Communion. The Hungarian churches celebrated Christmas in deep devotion, while western press agencies of war interests propagated the false rumor according to which "Christmas was abolished in Hungary." Both Christmas days and the day preceding them, Monday, Dec. 24, were paid holidays in Hungary in 1951.

The Christmas service of the Budapest-Pozsonyi Street Church was broadcast by the Hungarian radio, with Bishop Albert Bereczky preaching the sermon.

—IMRE KADAR

SPECIAL GUESTS and speakers at the National Lutheran Educational Conference in Washingto D. C., Jan. 7 included (left to right) Carl O. Christiansen, Vice-Consul in Charge of Cultur Affairs, Danish Embassy; Odd Holaas, Cultural Attache, Norwegian Embassy; Senator and Mr Edward Thye, of Minnesota; President Edgar M. Carlson, Gustavus Adolphus College, St. Pete Minn.; Mrs. R. Bogge; R. Bogge, Minister, Swedish Embassy; Dr. C. D. Frietsch, Secretary, Legatio of Finland; President W. P. Hieronymus, Midland College, Fremont, Nebr., Conf. Secy.-Trea

## DISTRICT OF COLUMBIA:

## College-Seminary Administrators Opposed to Universal Military Training

WASHINGTON, D. C.—More than 50 college and seminary administrators rep resenting over 34,000 enrolled in Lutheran institutions of higher learning urged th defeat of the Universal Military Training proposal now before the U.S. Congres

The educators were assembled for the 38th annual convention of the National Lutheran Educational Conference in the nation's capital Jan. 6-7. The resolution on UMT adopted by the conference said: "UMT is a controversial question and its realization would deeply affect American life in many fateful ways. The manpower needs of the nation are being met by the Selective Service System which may be continued during the present emergency; therefore, the NLEC is opposed to the introduction of UMT in the uncertain time when total defense needs of our country can be so vaguely foreseen."

Speaking on "Christian Education and the Conscience of Our Time," Dr. Harold Grimm, Ohio State University, urged all forces in the world be measured against the ethical standards of Christianity. He said that the international struggle today is for men's souls as well as for his goods and tha the challenge today is to apply Christianit to international relations.

Other Lutherans participating included Dr. H. H. Trytten, director, Office of Scien tific Personnel, National Research Council Dr. Carl W. Strom, Foreign Service Inspec tor, U.S. State Department; and Dr. H. S Kilander, U.S. Office of Education.

Senator Edward J. Thye (R-Minn.) plec for academic training in church colleges aimed toward foreign service. He said, "We must win the peace short of an all-out war . . . The breakdown in morals in public life is due to national moral deterioration," said the Senator, asking for a restoration of Christian principles in government.

Guests at the dinner included representa tives from the Scandinavian embassies and legations (*see cut above*) who spoke about the contribution of their respective coun-

## EW JERSEY:

## Knubel, Templeton, Reinartz Appear Before Trenton Churchmen

TRENTON—Three church luminaries "invaded" this capital city within the past ew weeks: Knubel-Miller Lecturer Frederick R. Knubel, NCCCUSA Evangelist harles Templeton, and ULCA Secretary F. Eppling Reinartz.

ies to the educational development in the Jnited States.

The conference delegates also heard Dr. Franklin Clark Fry, president of the ULCA, who spoke to the Association of American Colleges which met in Washington the same week. Dr. Fry's subject was "Religion in Education." Sharing the platform with Dr. Fry was the Rev. John J. Cavanaugh, president of the University of Notre Dame, whose theme was "Good, Bad, and the American College."

THE CORNERSTONE laying for St. John's Parish House, adjoining Reformation Church, was held Jan. 13. The building hon-ors St. John's Church which merged with Reformation in 1939. Participating in the ervice were Dr. Oscar F. Blackwelder, the Rev. Arnold F. Keller, Jr., Thomas P. Hick-nan, Sunday school superintendent since 1916; John F. Herrmann, former superin-tendent at St. John's; Dr. Raymond J. Seeger, building committee chairman; and Victor H. Evjen, building fund committee general chariman.

Atonement and St. Stephen's churches merged recently to form the new St. Peter's Church to be relocated in the Michigan Park area. Both of these former churches are moving because of the changing complexity of the communities surrounding their churches. Also authorized by the local Ministerial Association to survey the Brooklyn area for relocation is the ULCA Negro mission, Our Redeemer.

THE 24TH annual dinner meeting for the Roll Call appeal was held by the Lutheran Inner Mission Society at Luther Place Parish House Jan. 31. Honorary chairman is Gerald P. Nye, former senator from North Dakota, a member of Grace (ALC) Church.

DONALD F. BAUTZ

Surveying the basic principles of the psychological and psychiatric approach to individual problems and the integration of New Testament theology in their solution was the spirit of the Miller-Knubel lectures delivered by Dr. Frederick Knubel before 50 clergymen early last month.

In quoting ULCA seminary presidents on the subject of clinical training, Dr. Knubel concluded by saying: "I am in favor of a graduate seminary where more could be done along the line of clinical training; however, I do not believe every seminarian should take the course."

The lecturer emphasized the homiletical values of the pastor in the pulpit which determines whether or not people will come to him for counseling—"he must establish a sympathetic contact with his people with God's word being dominant."

Some of the techniques of a counselor were described in these words: "The counselor is never shocked, censorious, or probing . . . he never gives expression of judgment good or bad lest he hinder the flow of free expression . . . There must be no display of authority, rebuke, admonition, coercion, argument, agreement, exhortation, or generalization. In fact, the counselor objects to nothing at all."

In discussing the subject, "How much psychology should a pastor know?" Dr. Knubel admonished pastors to be on the alert for "Christianity can even deal with sin in a shallow way because of the blindness of pastors . . . when people come to the pastor for counseling it is frequently not the real problem disturbing them but actually the problem that has been forgotten."

NCCCUSA's Charles Templeton conducted a preaching mission in the Trenton

area, Jan. 6-21, under the auspices of the Council of Churches. Enthusiastic audiences heard his challenging messages.

"My Congregation" was the theme of Dr. F. Eppling Reinartz' sermon for the installation service conducted for Pastor Christian M. Hansen at Trinity, Trenton, Jan. 13. Participants included Synod President Edwin Knudten and Pastor Paul T. Warfield.

**New Jersey Synod Treasurer Torrey Walker reported payment of 87.5 per cent of 1951 apportionment ($194,979); 81.3 per cent of LWA ($84,034); and $54,439 contributed toward CHEY.**

Sixty-six of the 131 churches paid 100 per cent or more apportionment. Holy Trinity, Manasquan, topped the list with a 180 per cent record ($3,258). Fifty paid LWA 100 per cent or more; Holy Trinity, Nutley, headed the contributors with a 258 per cent gift ($1,333); St. John's, Jersey City, captured honors in this field with a gift of $4,467; other unapportioned benevolences amounted to $6,745. St. Matthew's mission, Moorestown, paid 116 per cent of its apportionment.

Synodical Evangelism Committee was to sponsor a synod-wide pulpit exchange this past (Septuagesima) Sunday (Feb. 10) in an effort to promote the evangelism program in the local congregation.

Peter W. F. Nodyne, graduate of Philadelphia Seminary and member of All Souls' Church, Jersey City, having received a call to Bethany Church, North Bergen, was ordained by President Knudten Jan. 27.

Within two months a $6,000 addition to the Sunday school building was completed at St. John's Church, Woodbury. Dedicatory ceremonies were held recently. The pastor was recently surprised with the presentation of a TV set.

Pastors' Institutes for New Jersey and New York Synod pastors were held at St. Peter's, New York City, Jan. 14-15 with Philadelphia Seminary Professors Theodore Tappert, Russell Snyder, and Martin Heinecken participating.

A "paint party" at Advent, East Orange, transformed dingy classrooms into attractive quarters within a night; united effort of teachers, scholars, members, and pastor was the source of the manpower. Pastor Jaxheimer reports new enthusiasm in the school since the transformation . . . the young men are now erecting a church bulletin board.

**Lectures on "The Christian Attitude Toward Sex and Marriage" are being given by Dr. Warren Bibghaus and Pastor Eugene Umberger, Ascension Church, Haddon Heights, as a direct result of the conference on Marriage and Family held in Holy Trinity Church, Audubon, several months ago.**

A tape recorder has been presented to Liberian Missionary Ernest Flothmeier by Temple Church, Pennsauken, to be used to implement the education and evangelistic work being done in that foreign field . . . in addition 221 gifts were given for the natives and the Luther Leaguers presented two com-

TAKING part in recent organ dedication at Redeemer Church, Bimghamton, N. Y., are (front row) Organist Nancy Hasenpflug and Choir Director (Mrs. Roy) Hasenpflug; (back row) Layman Herbert Schaeffer, Pastor Howard A. Kuhnle, and Layman Joseph Anderson

lete altar sets . . . 69 toys were recondi-oned by a boys' class.

COMING EVENTS: Central District Brother-ood, Calvary, Cranford, Feb. 18; South ersey Brotherhood, Holy Trinity, Audubon, eb. 19; Pre-Lenten Retreat, Central Con-erence, St. Paul's, Elizabeth, Feb. 25.

RALPH I. SHOCKEY

## ENNSYLVANIA:

## lorristown Churches A-Building

NORRISTOWN—Property improvements re the order of the day in churches of this rea. Transfiguration, Pottstown, dedicated s new $115,000 parish house Jan. 27, with resident E. E. Fischer of the Ministerium f Pennsylvania as guest speaker. Others aking part were Mrs. H. F. J. Seneker, wife f Transfiguration's pastor emeritus; Dr. Richard C. Klick, another former pastor; nd Oliver H. Smith, son of Dr. O. P. Smith, who was pastor from 1889 to 1911. Mr. Smith furnished the new church office and astor's study in memory of his father.

The new building is a two-story brick-and-oncrete structure adjoining the rear of the hurch. It contains an assembly room, itchen, separate rooms for nursery, be-inner, and primary departments, and a large ecreation room. The old Sunday school uarters on the ground floor of the church ave been remodeled into seven classrooms nd a music director's room, in addition to he office and study.

ST. JOHN'S CHURCH, Spinnerstown, for-nerly part of the Pennsburg parish, has ompleted a new parsonage for Pastor Don-ld D. Pritz, and has excavated the church asement to provide additional classroom pace. Other recent improvements include he renovation of the entire interior of St. Mark's Church, Pennsburg, and the purchase f new vestments for the senior choir.

THE REV. RALPH L. ALDERFER was in-talled as pastor of the Spring City church an. 20. The Rev. Frederick W. Moock, Jr., was to be installed at St. John's, Phoenix-ille, Feb. 10. THEODORE L. FISCHER

## —HOME MISSIONS—

VIRGINIA: Synod's newest mission, Epiphany Church, Richmond, was organized Jan. 27 under the leadership of Pastor-Organizer Peter Schroder, assisted by synodical officials and interested churchmen.

NEW MEXICO: "Doubled attendance in three months!" That's the achievement of St. Timothy's, Albuquerque, N. M. Highest attendance on record—83—was in August, the last month in old rented quarters. In December (in the new church) attendance was 166! Sunday school also jumped from 67 to 126. Robert E. Grefe is the pastor.

FLORIDA: An average attendance of 76 is reported at church services at the new mission in St. Petersburg, Southside. Missionary Francis I. Fesperman and his family occupy a parsonage purchased by synod.

ILLINOIS: Members of Grace Church, Villa Park, dedicated their new church recently. Participating were BAM Secretary Arthur Knudsen, Dr. Joseph Sittler and Pastor Jerome Kaufman.

NEW JERSEY: Good Shepherd (mission) Church, Glen Rock, received 85 new members in 1951. The congregation voted recently to send $50 to the Board of American Missions so that another mission church somewhere in the ULCA might be aided.

MARYLAND: Members of Resurrection (mission) Church, Wheaton-Kensington, Md., have called BAM Missionary Ross Forcey as their regular pastor. A lot has been purchased for future building.

MICHIGAN: Mission Developer J. Earl Spaid recently received from the Women's Missionary Society of Reformation Church, Detroit, the sum of $75 which he promptly converted into subscriptions to "The Lutheran" and "Lutheran Woman's Work" for every home in the charter membership of St. Timothy (mission) Church.

PENNSYLVANIA: Ground was broken recently for Holy Spirit Church in Secane.

NEWBERRY College's new library is rapidly nearing completion. Measuring better than 70 x 11 feet, the structure will have a capacity of over 75,000 volumes, was made possible by CHEY funds

## FLORIDA:

## Unique Missionary Education Pays Off Big Dividends

THE FLORIDA CHAIN of Missionary Assemblies 1952 is holding sessions in 20 cities of the state, Jan. 19-Feb. 27. This unique plan of missionary education has been in operation each year since 1918. One of its fruits is that Florida stands highest of any state in giving to the missionary enterprise in proportion to population. The itinerary also includes Southern College, Lakeland, and Florida State University, Tallahassee. Speakers (ambassadors) number 20 well-known people who have served overseas.

Mrs. A. C. Jensen, missionary to Korea who recently made a military-sanctioned tour of that land, says: "The Christian Church is flourishing there beyond anything seen in my 25 years of service." In answer to the question Mrs. Jensen declares that there should be no truce now. "If so, the Reds would immediately take Korea, Japan and Southeast Asia. I say this, though I do not know whether my husband is alive or dead, having been captured by the enemy, and my son is of draft age."

DR. ROBERT W. SEARLE, editor, *The Protestant World;* Dr. Charles T. Leber, vice president of the National Council of Churches; Mabel Head, United Nations observer, and others are telling large congregations of the progress of Christianity.

OUR SAVIOUR CHURCH, Gainesville, is now being supplied by Dr. A. J. Holl, retired.

EPIPHANY CHURCH, Miami Beach, has purchased a lot in a residential section near several large hotels, a block south of a $3,400,000 hostelry now under construction. The congregation overpaid its LWA allotment.

WILLIAM E. PUGH

MORTGAGE-burning ceremony recently conducted at Emmanuel Church, Bellevue, Pa., saw Layman Herman J. Fairley, Pittsburgh Synod President Lawrence Himmelman, Pastor Lester Utz, and Layman William Heineman watch flames destroy last note of $30,000 indebtedness, nine years ahead of schedule

## OHIO:

## irst 50-50 Congregation Reported

COLUMBUS—Ohio Synod happily reorts its first 50-50 congregation! When ull reports of congregational activity ere in for 1951, it was found that Emanuel Church, New Philadelphia (the ev. James N. Fisher pastor), had contributed half of its 1951 receipts to benevlent causes, even though the congregaion was preparing for an extensive buildng program. It is the first congregation n the synod's history to attain the Stewrdship Goal of 50-50 giving on a conregational basis!

When Treasurer George L. Rinkliff losed his 1951 books on Jan. 8 he hastily an up the receipts for apportioned benevlence, found they totaled $593,288, nore than 3 1/3 times as much as they ad been 12 years ago, and a new high n receipts. 96.25 per cent of the budget vas met. $341,993 of this had gone to he ULCA, 57.6 per cent of the apporionment receipts. 93.7 per cent of the ULCA apportionment was paid. When e looked at Lutheran World Action otals Mr. Rinkliff said, "As usual, we did etter than ever." The synodical quota f $104,000 was exceeded by $6,312.

OVER 500 HIGH SCHOOL youth from five ynods will attend a Lutheran Youth Conerence on the Wittenberg campus June 13-4. Each congregation in synod has been sked to choose a boy and a girl as official lelegates.

Three Ohio conferences will hold pre-Lenten retreats for pastors. Western will meet at Bryan Feb. 25; on Feb. 26 Central will meet at Mt. Hope Church, Shiloh Parish; Southern convenes at Donnelsville.

WITTENBERG WOMEN'S LEAGUE is planning its 12th annual convention on the campus April 22-23.

(Continued on page 42)

## CAMPUS

NEWBERRY College now has a Boosters' Club, organized to give the institution assistance in promotion, plant improvements, and student enlistment. Membership is made up of interested students, is headed by Lutheran Charles Miller, of Greensburg, Pa. Plans call for a "High School Day" for prospective students.

WITTENBERG College hopes, by 1960, to have 20 modern buildings erected on the Springfield campus, and a $5,000,000 endowment. Present status: 14 buildings, $2,400,000 endowment. One of the planned six (Leamer Hall-refectory-dorm-lounge for seminary students) is already under construction.

HARTWICK College's Radio Choir is currently traveling on a week-long engagement of 13 high school and service club concerts through New York state.

THIEL College's board of trustees, encouraged by the better-than-$300,000 received from CHEY pledges, has voted to proceed with plans for a dormitory to house 150 men. Layman H. H. Harman, of Greenville, Pa., is chairman of the building committee.

MUHLENBERG College's ICL Week, to be held Feb. 10-15, will feature addresses and discussions by Dr. David H. Bremer, Dr. H. Grady Davis, Dr. Raymond J. Seeger, the Rev. Wallace E. Fisher, the Rev. Bruce Morgan and Dr. Edmund A. Steimle.

LENOIR RHYNE College has recalled to its faculty a former professor, Miss Inez Seagle, who resigned in 1950 to continue her work on her doctorate at NYU. She will resume her former duties as assistant professor of Bible and sociology.

NEWBERRY College's Women's League will soon provide new furniture for Derrick Hall, men's dorm. League leaders were on campus last month conferring with college officials about types and designs of furniture to be purchased at marts this month.

MILWAUKEE'S ZINCK
. . . 25th anniversary

## Lutheran Bronze-starred

First Lt. William E. Nichols, former active Luther Leaguer and young layman of St. John's Church, Knoxville, Tenn., has been awarded the Bronze Star medal for subjecting himself to Communist barrages four times to lead his platoon to safety.

Assigned to take a Korean hill dominated by Communist fire, young Nichols' unit was pinned down by enemy fire. "Realizing that they were at the mercy of the enemy's sweep fire," says the official citation, "he reached back to them through a murderous hail of bullets. Then with complete disregard for his own safety, he led one squad through the gauntlet of fire and, by directing each man to the best available cover as they moved, he got them safely to the forward element. He repeated this act four times, subjugating his own safety to that of his men as he repeatedly exposed himself to enemy fire to lead his men out of danger."

## Zinck Feted on 25th

Dr. A. A. Zinck, pastor of Redeemer Church, Milwaukee, Wis., was honored last week-end (Feb. 3) when a series of special services were held on the 25th anniversary of his pastorate. Participating in the special Anniversary Sunday worship was Hamma Divinity School Professor W. D. Allbeck. Later the same day, an anniversary window was dedicated by Northwest Synod President Paul Bishop.

A congregational banquet was conducted that evening in the Schroeder Hotel with Dr. Nils Willison, former president of Saskatoon College and Seminary, as guest speaker.

## Return After 52 Months

Chaplain (Capt.) John M. Bellan, a member of the Ministerium of Pennsylvania, has just returned to the United States after a 52-month tour of duty in Salzburg, Austria. He is presently assigned as port chaplain for the New York Port of Embarkation.

Upon his arrival in New York, Chaplain Bellan told associates that Austria is currently undergoing a strong trend away from church taxes as a means of supporting the work of t church in favor of t American system of volu tary giving.

A graduate of Muhle berg College and Philade phia Seminary, he plans retire from active duty th May.

## New Slovak Head

The Rev. Andrew Balask pastor of St. Matthew (Slovak) Church, Mt. Ca mel, Pa., has been elect president of the Slovak Zio Synod of the ULCA, to the unexpired term of th Rev. Daniel J. Adamcik President Adamcik recent accepted a call to Trinit Church, Laramie, Wyo.

## Fisher Named to Board

Arthur W. Fisher, prom inent North Carolina Lu theran layman, and vice president and director o Cannon Mills Company, o Kannapolis, N. C., has beer

CHAPLAIN BELLAN
. . . back from Salsburg

IINISTER of Music and Parish ecretary at Emmanuel Church, ligh Point, N. C., is Margaret ipps, of Neenah, Wis., Carnage College graduate who as youth director at St. Luke's hurch, Park Ridge, Ill., until er call to North Carolina

amed to the ULCA's Board f Publication.

A member of St. James' hurch, Concord, N. C., Mr. isher is an active member f the Lutheran Laymen's lovement.

## rexler to Brooklyn

Dr. Charles Trexler, president of the Clergy Association of New York and Neighborhood, and former astor of the Good Shepherd Church, Bay Ridge, rooklyn, has accepted a all to St. Paul's Church, outh Fifth and Rodney treets in Brooklyn.

He has been serving as a upply pastor for the New ork Synod since 1949 when e completed a two-year ervice as student pastor at luhlenberg College.

## BRIEFLY SPEAKING

Members of Grace Church, Deephaven, Minn., have little trouble remembering how to telephone their pastor, the Rev. Eden Nicholas. They simply dial the letters—S-I-N! (Phone: 746).

Layman Herman Ochs, chairman of the board of a San Antonio, Texas, department store (Wolff and Marx Co.) will attend the Lutheran World Assembly in Hannover, Germany, this August at the expense of his firm! At a recent 75th anniversary dinner of the firm, Layman Ochs was honored on his 50th year with the company (he started as a stock boy half a century ago) with the gift: round-trip to Hannover!

Late last month, Pastor Rudolph Schulz, of St. John's Church, Knoxville, Tenn., received a letter containing a check for $500 and an explanatory note: "The Lord has been more than generous to me with His many blessings. Evidences are always about us. The enclosed check represents the balance in our tithing fund and we want it to go toward a new organ. We hope that this seed for the new organ will grow by other such gifts and result in a new organ in the not-too-distant future!"

Moments before the Sunday school bell rang on a recent Sunday morning, Pastor Herman Goede heard a "funny" noise in the basement of Friedens Church, Lincoln, Nebr. Entering the furnace room, he was just starting an inspection of the heating unit when a minor explosion occurred. The pastor escaped with badly burned hands, his clothing torn and burned. "The 'funny' noise wasn't 'funny'" was his comment.

No less than nine South Carolina churchmen and women will attend the Lutheran World Assembly in Hannover, Germany, this August. They include: Mrs. J. B. Moose (official ULCA delegate) and Dr. Moose; Dr. Karl Kinard, synod president, whose congregation and individuals in synod are sending him; Dr. F. William Brandt, sent by members of his congregation; Mrs. Brandt, whose way will be underwritten by women of St. Paul's Church, Columbia; Pastors Carl A. Honeycutt, Wynne C. Boliek, Vernon F. Frazier and Fred E. Dufford, all of whom will be sent by their respective congregations (Ebenezer, Columbia; Reformation, Columbia; St. Stephen's, Lexington; and Advent, Charleston, respectively).

LAYING the cornerstone f the new $275,000 First Churc in Waterbury, Conn., is Past Robert A. Heydenreich. Stru ture was begun last Augu after groundbreaking servic on July 22

A GROWING DEMAND for more space at Grace Church, Dover, has been met by using the downstairs of the former parsonage property, lately rented.

DR. WILFRED E. BINKLEY, professor of political science at Ohio Northern University, Ada, and member of St. Mark's Church, is serving as village mayor this year. He is the first faculty member of the university to serve in the civic capacity, is the father of Pastor Robert G. Binkley.

DR. EDWARD P. SCHARF, of the Lucas parish, has been designated agent to care for the 100-acre farm added to Camp Mowana

WITH 625 YOUNG PEOPLE enrolled in 1 weeks at Camp Mowana almost 100 leader and counselors are required each year. T prepare future leaders a group of "coun selors in training" will be selected this yea to attend the camp for training courses an to undertake minor responsibilities. They must be at least 15, have at least one period at Mowana as a camper. At 17 they can become "junior counselors." Adult super vision is provided by pastors and lay leaders.

E. RUDOLPH WALBORN

## ONTARIO:

## Canada Synod Complimented on "Strong Advance" During 1951

"NO ACHIEVEMENT anywhere is more deeply gratifying than the strong advance of the Canada Synod," wrote ULCA President Fry on hearing of synod's apportionment receipts: a $125,000 budget oversubscribed by more than $10,000—the extra all going to the ULCA treasury. The synod also passed its LWA quota with receipts of $32,396.87; and added $33,409.75 to CHEY, bringing its two-year total to over a fifth of a million dollars.

Synod's financial aims for 1952 are higher than ever. The regular budget has been set at $191,024—with apportionment per communicant rising from $7 to $9. The usual LWA special will be there, and in place of CHEY there will be a new appeal—$100,000 for a Home Mission Loan Fund.

INITIATED by the synodical Brotherhood at its convention last fall, the Home Mission project has developed into a full-scale synod-wide project. Chairman of the appeal committee is Ernest Clark, president of the Brotherhood; secretary is the Rev. Norman Berner, manager of the ULPH's Kitchener branch; treasurer is Walker Anderson, layman from Trinity, Hamilton. Other mem-

ers are the Rev. E. W. Heimrich, Zurich, nd Harry Greb, St. Peter's, Kitchener.

Purpose of the fund is to make quick ɔans available to missions or to the Home Mission Committee for the purchase of lots r the building of parsonages or churches. he appeal will open in September.

WHEN DR. ELWOOD BOWMAN, director of hurch extension for the BAM, made the ɔunds of Canada Synod missions early in anuary, he left behind him enough pledges ı loan aid to build more churches than in robably any previous year in the synod's istory.

The following projects will probably get nder way this spring: St. Peter's, Ottawa, $160,000 structure in keeping with its sit- ation close to the Parliament buildings; St. tephen's, Kitchener, and St. John's, Aylmer, oth $60,000 churches to house congrega- ions now worshiping in their parsonages; 40,000 buildings for two small but vigorous nissions in Fort Erie and Kingston (prob- bly 1953) and a prefabricated chapel for he pioneer mission in Geraldton.

IN ADDITION there will be aid for the main nit for Redeemer Church, Toronto, which as outgrown its first unit chapel, and for ı parsonage for St. Paul's, Bridgeport, which as secured property on which to relocate. This congregation may soon call a full-time astor to take care of the opportunities af- orded by its new location. At present it hares its pastor, the Rev. Alvin Baetz, with St. Stephen's, Kitchener.

TRINITY CHURCH, Walkerton, has com- pleted the remodeling of its church and the building of a Sunday school unit. Dedication took place Jan. 13 with Pastor George Orth officiating and several guest pastors assisting.

DR. J. H. REBLE, president of the Canada Synod and chairman of the Canada Committee for Lutheran World Federation, will attend the Hannover convention in Germany in July. The National Committee is giving $100 toward the expenses of each of five Lutheran students who will attend. One of these will be Eric Weber, son of C. N. Weber of the ULCA's Board of Publication. Others contemplating the trip are Sister Florence Weicker, St. Matthew's, Kitchener; Marjorie Uffelman, parish worker of St. John's, Waterloo; and Mrs. C. H. Musselman, active in the synodical Women's Missionary Society.

CANADA SYNOD is scheduled to meet in St. Andrew's Church, Toronto, June 3-6. This is the church recently purchased by the synod for the use of Latvian and Estonian DP congregations. English vesper services were introduced on Jan. 27, with the Rev. J. L. Kirchhofer as preacher. Services will be held on the last Sunday of each month. Secretaries Karl Henry and Paul Andrew Kirsch of the BAM are scheduled to be speakers later in the spring.

FOR THE FOURTH consecutive year the Canada Synod heads the ULCA in percentage of members communing. The 1952 Year Book shows it to have the high score of 82.22. Next in line are Georgia-Alabama with 81.47 and Northwest with 81.34.

NORMAN BERNER

RECENTLY dedicated by members of Hope Lutheran Church, Minneapolis, Minn., is this new parsonage, built adjacent to the church building

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CELEBRATING the 175th anniversary of St. Peter's Church, North Wales, Pa., Pastors Rufus E. Kern, Kutztown, Pa., Ministerium President Emil E. Fischer, and Pastor Charles M. Kern are shown looking at old documents telling history of congregation's beginnings in 1776

## NOVA SCOTIA:
## Halifax Church Gets DP Pastor For Clinical Training Period

HALIFAX—A Latvian displaced persons pastor, the Rev. Edgars Lange, has been assigned for clinical training by the Board of American Missions to Resurrection Church. He will assist Pastor Douglas Conrad and in so doing will become acquainted with the methods and procedures of the Canadian church. Pastor Lange and his family arrived in December and have become active in the work of the congregation.

Pastor Lange was a minister in Latvia for 11 years before he escaped. He served in West Germany among Latvian refugees before coming to Canada. He says that during the Russian occupation of 1941, teachers and civil servants were forbidden to be church members if they desired to keep their positions. One day in 1941, he and the members of his family were eating dinner, when five officers entered his home. After

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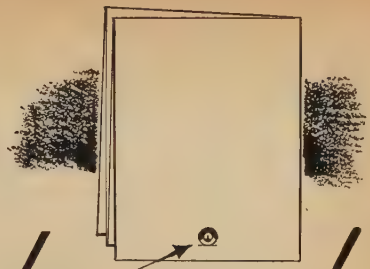

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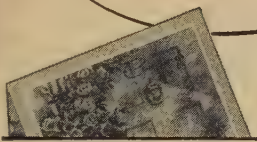

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asking if he was a clergyman, the police ordered him to follow them. He said he knew that they intended to kill him. The officers decided to pillage the house first and ordered him to stay in his room until they returned for him. He tells how he escaped through a window in his room and hid in the woods. He says of his experience that it was only through the grace of God that he is still alive.

RESURRECTION CHURCH, Halifax, closed the most successful year in its history. Receipts were in excess of $10,000. Plans were made at the annual congregational meeting for a financial campaign throughout the parish this month for funds for the new educational unit to be erected in the near future. Pastor Conrad was granted a $300 increase in salary. DOUGLAS A. CONRAD

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## ROCKY MOUNTAIN:

## Adamcik Installation Feb. 24

THE REV. DANIEL J. ADAMCIK, of Minneapolis, Minn., arrived in Laramie, Wyo., Jan. 14 to become pastor of Trinity Church. He will be installed Feb. 24 by Synod President John F. Futchs.

DENVER'S Lutheran Service Center, now ready for occupancy, was to be dedicated Feb. 10.

> National Lutheran Council churches in the Denver area have already set up the three-hour Good Friday services and will hold four instead of one this year. Churches designated are Augustana, Grace, Messiah, and Highland.

MESSIAH CHURCH, Denver, at its congregational meeting Jan. 14, voted that the minimum goal for its $12 per capita apportionment should be 125 per cent, or $15 per capita for 1952. This was sparked by the fact that it overpaid its synod apportionment by $2,900, ULCA by $2,000, also overpaid LWA and CHEY. Attendance at the three services Jan. 20 reached 1,012.

THE LUTHERAN MINISTERS' ASSOCIATION of Denver was to make a pilgrimage to Boulder Feb. 4 for their meeting in Trinity Church where they were to be guests of Pastor Wm. S. Avery. *A Man Called Peter* was reviewed by Pastor Lyle C. Burns.

A FORMER LATVIAN judge who's now happy to wash dishes in America is the epic story of a DP family sponsored by Epiphany

Church, Denver. Arriving in December Evald Kalejs, wife and little girl Inara, were heartily received by the congregation, which had found housing, positions, and supplied clothing and furniture. Little Inara has won the hearts of the members; the family is rapidly learning English and adjusting itself to American life. OLIVER F. WEAVER

# DECEASED

## Dr. William E. Crouser

Dr. William E. Crouser, retired California Synod pastor and a correspondent for THE LUTHERAN for many years, died Jan. 14. He was 80.

Born in New Lebanon, Pa., June 13, 1871, he was graduated from Susquehanna University in 1894 and from Hartwick Seminary in 1897. He served pastorates in Schenectady and Buffalo, N. Y., prior to accepting a call to San Jose, Calif., in 1902. He subsequently served West Coast pastorates in San Francisco, Oakland and San Jose, the latter in two pastorates aggregating 35 years. He was president of the California Synod for four terms, received the honorary degree of Doctor of Divinity from Hartwick in 1912. He was retired in 1944 as pastor emeritus of Grace Church, San Jose.

Surviving are his wife; a son, the Rev. Clarence F. Crouser, Grace Church, San Jose; two grandchildren, one of them William C. Crouser, preparing for the ministry.

The funeral service was conducted Jan. 17 in San Jose by Dr. Charles F. Oehler, assisted by the Rev. Milus Bonker.

## Nathan W. Harter

Nathan W. Harter, professor of mathematics at Thiel College, and a prominent layman of Holy Trinity Church, Greenville, Pa., died in Greenville Jan. 9. He was 67.

Born in Seville, Ohio, in 1884, he joined the Thiel faculty in 1911 and, at the time of his death was the oldest member in point of service. A graduate of Wittenberg College, he served on the Ohio college's faculty for three years before joining Thiel's staff.

At Thiel he was acting dean (1916-1918), treasurer (1911-1921), registrar (1919-1921), and a member of the education committee. He was a church councilman at Holy Trinity Church and also a member of the board of trustees.

The funeral service was held Jan. 12 in Holy Trinity Church, Greenville.

Surviving are his wife, two sons, including the Rev. Nathan F. R. Harter, of Greenville, and a daughter.

## Mrs. Henry I. Kohler

Mrs. Henry I. Kohler, wife of Dr. Henry Irving Kohler, pastor of Bethany Church, Los Angeles, Calif., died Jan. 1.

Born in Ontario (Simcoe), Canada, she was married to Dr. Kohler in Denver in 1919. In 1933 she had suffered paralysis during an earthquake that occurred throughout the Los Angeles area.

The funeral service was conducted Jan. 3 in Bethany Church by Pastors Carl Tambert, Frederick A. Smith, and Paul Wharton.

## Rev. Paul J. Neff

The Rev. Paul Jacob Neff, retired pastor of the Ministerium of Pennsylvania and pastor emeritus of Holy Trinity Church, Wildwood, N. J., died Jan. 10. He was 75.


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## DECEASED

Born in Spring City, Pa., Dec. 9, 1876, he was graduated from Rittenhouse Academy, Philadelphia; Muhlenberg College and Philadelphia Seminary. Ordained in 1906 by the Synod of New York, he served in pastorates in Hartford, Conn.; Summit Hill, Pa.; and Wildwood, N. J. After a 25-year pastorate at Wildwood, he was elected pastor emeritus in 1947.

Surviving are a son, Charles Kellar Neff, and a daughter, Mrs. Dorothy Louise Cole.

The funeral service was conducted Jan. 12 at Holy Trinity Church, Wildwood, N. J., with burial the following day in Spring City, Pennsylvania.

### Mrs. Albert H. Schnake

Mrs. Georgian I. Schnake, wife of the Rev. Albert H. Schnake, chaplain at the Veterans Administration Hospital in St. Cloud, Minn., died Jan. 1 at Elmhurst, Ill. She was 46.

Born Aug. 19, 1904, in Chicago, she was married to Pastor Schnake in 1931 and served with him in pastorates in El Paso, Texas, and Villa Park, Ill. She also served with her husband in the National Lutheran Council Inner Missions Society in Columbus, Ohio.

Surviving are her husband, and a brother, Alvin Schulz, of Skokie, Ill.

The funeral service was conducted in Unity Church, Chicago, Jan. 4 by Pastor Millard H. Stiles and Illinois Synod President Harmon McGuire.

### Mrs. Leopold K. Urlaub

Mrs. Leopold K. Urlaub, wife of the Rev. Leopold Karl Urlaub, retired Central Pennsylvania Synod pastor living in Mason City, Iowa, died Jan. 13 in Good Samaritan Nursing Home, Mason City, Iowa. She was 51.

Surviving are her husband; three daughters, Mrs. William Rust, of Wansan, Wis.; Mrs. Robert Davis, Rockport, Ind.; and Miss Emilie Urlaub, of Garnavillo, Iowa; a son, the Rev. Leland C. Urlaub, Garnavillo, Iowa.

The funeral service was conducted in Mason City Jan. 17 by the Rev. Stanley Roessler.


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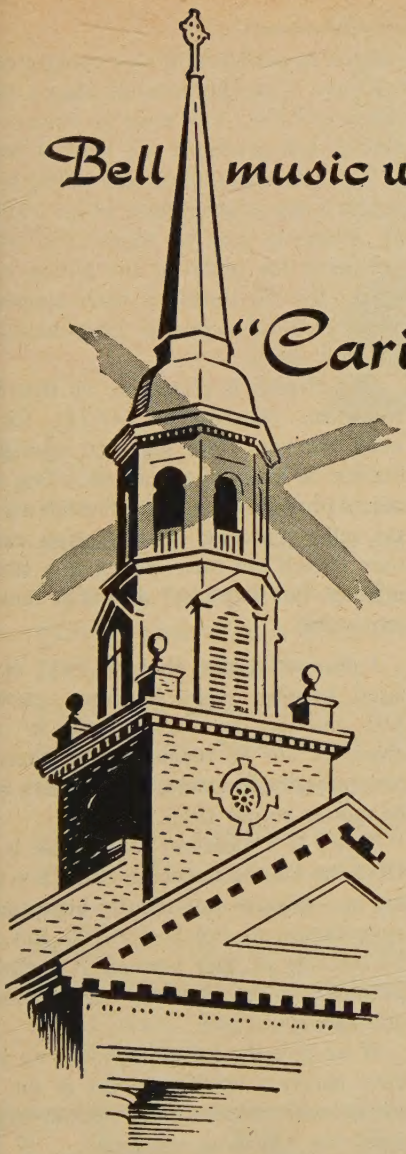
## ULC CALENDAR

19-21. South Carolina Synod. St. Paul's Church, Columbia

21. Annual luncheon meeting, Philadelphia Seminary Women's Auxiliary. Broadwood Hotel, Philadelphia, 12:45 P. M.



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# IN CONCLUSION . . . . . .

IF YOU CAN PROVIDE decent clothing for your children, you must do it. You must also buy them food so they will grow bigger and outgrow their clothing and need a new supply. And you must keep your eye on the future, helping your children to get education so they will be useful people when they grow up.

You can't decide to specialize in buying food in 1952, clothing in 1953, and education in 1954. Everything goes forward together.

It's the same in church work. Just after the war we concentrated on overseas rebuilding through Lutheran World Action. In 1950-51 we raised a large sum for our colleges and seminaries. Just now, it seems to me, the most important of all our projects is American missions. We can't drop Lutheran World Action so we can give our money to colleges, or drop the colleges for the sake of home missions. All of our work requires our continued support all the time.

BUT I HAVE REASONS for thinking we must invest more in home missions these days than we have ever done before. During the war people moved from one place to another as they had not done since the early days of our country. But since the war they keep on moving. In 1951 20 per cent of the families in the U.S. moved from one home to another (I don't have figures for Canada).

Defense industry is pulling people into new communities which will probably be permanent. Big relocation of other industry is underway. There is a constant movement of people from the country to the cities. People living in the central sections of the cities are moving to the suburbs.

No wonder United Lutherans were obliged to establish 50 new congregatio last year. Churches must be placed whe the people live. This must be done or t church will gradually die here at hom

We United Lutherans are willing to o ganize a new congregation where 50 cha ter members can be found and whe prospects for more in the future see good. But 50 members can't support pastor or build a church. They must ha help with both.

Our church is promising its Board American Missions $1,741,721 for i work this year. But that isn't enough finance 50 new congregations, along wit others previously organized which are n yet self-supporting. Our mission execu tives stretch out their money in a skillfu manner, but they can't do things that ar impossible.

I AM CONVINCED that by 1955 at th latest we must raise a big sum —perha $10 million—for investment in ne churches (to be repaid as the churche become self-supporting). But there mus be money before 1955.

There is a clear-cut way to get it. I 1952 the United Lutheran Church is ask ing us—through our regular benevolenc apportionment—for $5,203,300. But onl $4,169,530 of that amount is definitely promised to the church's various board and agencies.

If we give the full $5,200,000 we shal have nearly a million dollars at the end of the year. Most of the million can be spent for American missions.

That's why our biggest financial project in 1952 should be gathering our apportionment—100 per cent—without fail. Now is the time to make up our minds in every congregation that it will be done.

—ELSON RUFF

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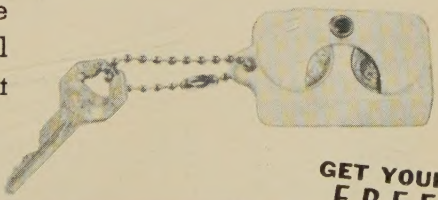

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